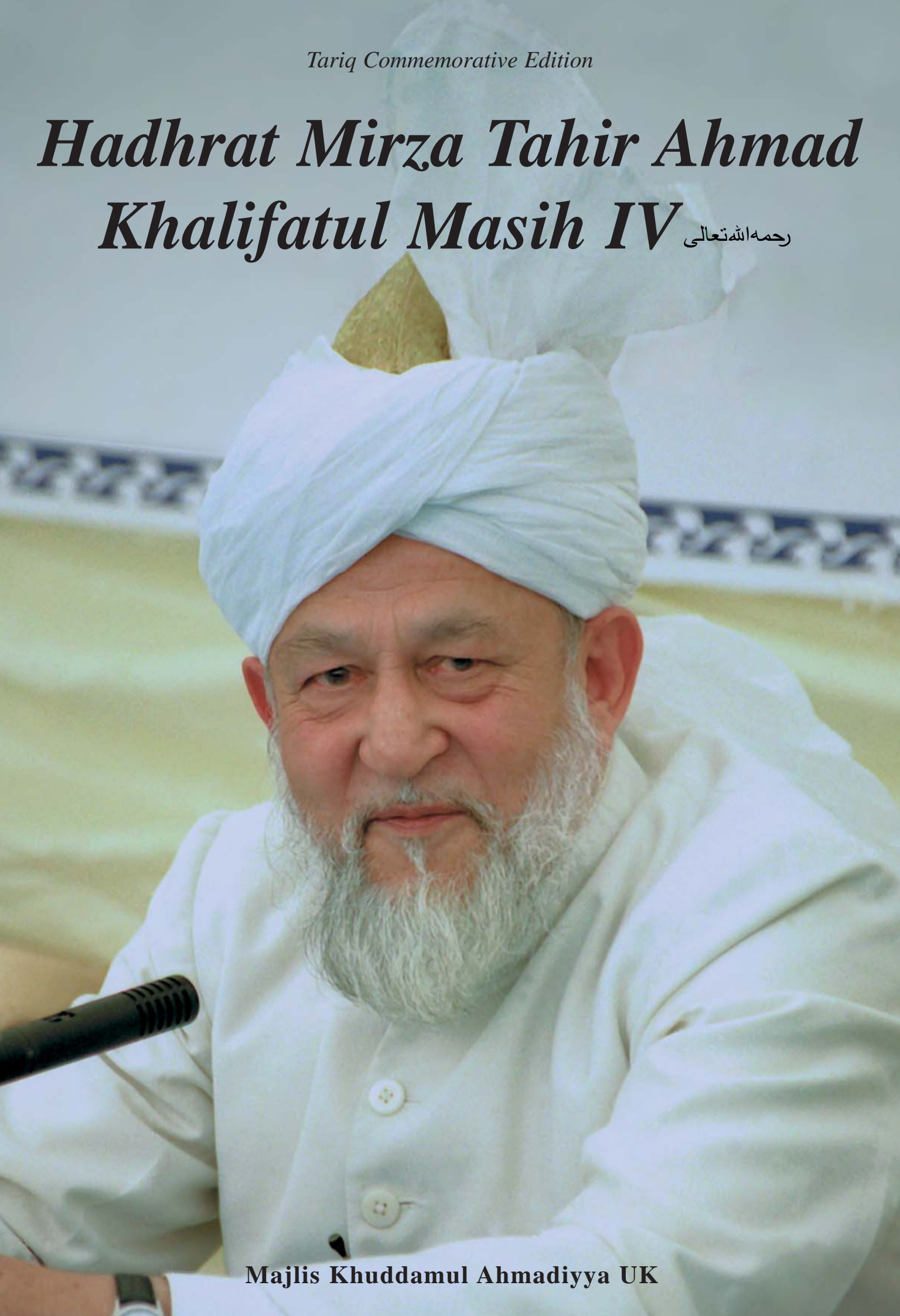


*Tariq Commemorative Edition*

# *Hadhrat Mirza Tahir Ahmad* *Khalifatul Masih IV* رحمه الله تعالى



**Majlis Khuddamul Ahmadiyya UK**

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Khilafat, A Divine Decree

### Holy Qur'an:

"Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones." (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَسَيُؤْتِيهِمُ الْإِيمَانَ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

### Hadith:

عن حذيفة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم تكون النبوة فيكم ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون ملكاً عاضاً فتكون ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ثم سنكت -  
(مسند احمد بحواله مشكوة باب الانذار والتحذير)

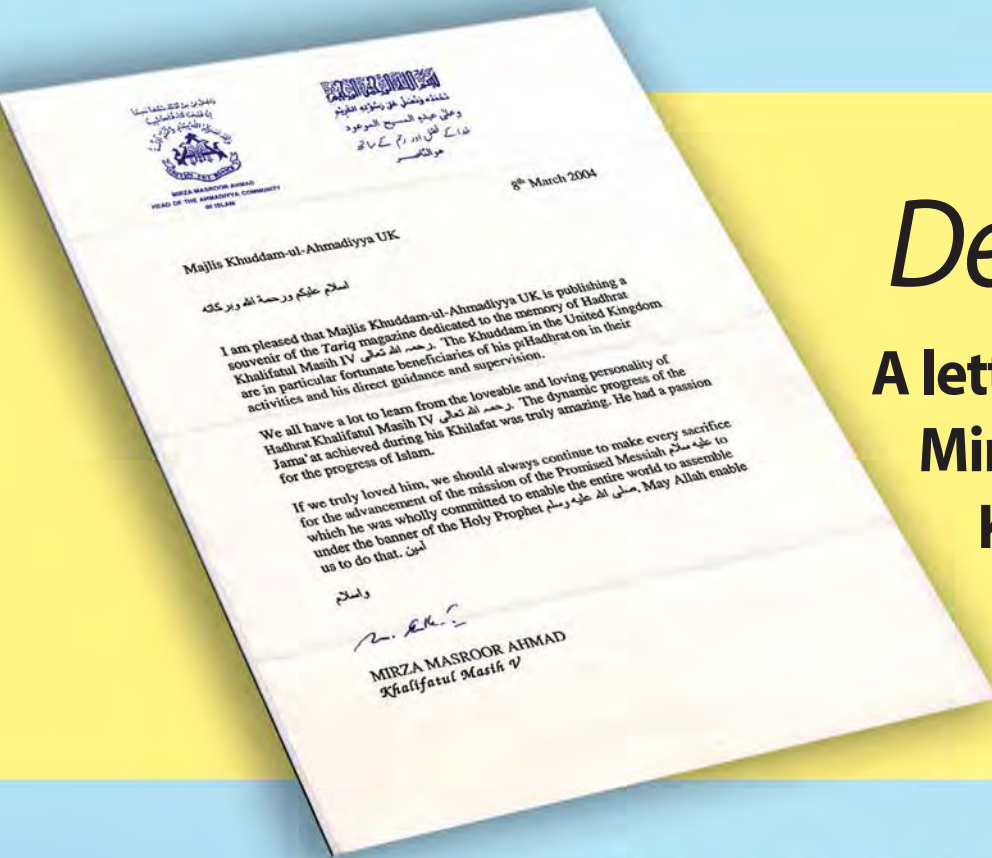
"Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as God wills and then come to an end. There shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood" (Masnad-i-Ahmad)

### Khilafat in the writings of the Promised Messiah عليه السلام

"Brethren, since it is the practice of God from ancient times that he shows two manifestations in order to frustrate two false exaltations of His enemies, it is inconceivable that He should abandon this established practice. Therefore you must not be grieved at that which I have mentioned, nor should your hearts be afflicted, for it is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the Day of Judgment.

The second manifestation cannot occur until I depart, and it is only when I depart that God shall send the second manifestation for you which shall abide with you forever. It is, therefore, necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise. I have appeared from God as a glory and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation" (Al Wasiyyat, p.6-7).





# Dear Readers

## A letter from Hadhrat Mirza Masroor Ahmad Khalifatul Masih V

أيدته الله تعالى بنصره العزيز

Majlis Khuddam-ul-Ahmadiyya UK

اسلام عليكم ورحمة الله وبركاته

I am pleased that Majlis Khuddam-ul-Ahmadiyya UK is publishing a souvenir of the *Tariq* magazine dedicated to the memory of Hadhrat Khalifatul Masih IV رحمه الله تعالى. The Khuddam in the United Kingdom are in particular fortunate beneficiaries of his participation in their activities and his direct guidance and supervision.

We all have a lot to learn from the loveable and loving personality of Hadhrat Khalifatul Masih IV رحمه الله تعالى. The dynamic progress of the Jama'at achieved during his Khilafat was truly amazing. He had a passion for the progress of Islam.

If we truly loved him, we should always continue to make every sacrifice for the advancement of the mission of the Promised Messiah عليه سلام to which he was wholly committed to enable the entire world to assemble under the banner of the Holy Prophet صلى الله عليه وسلم. May Allah enable us to do that. آمين

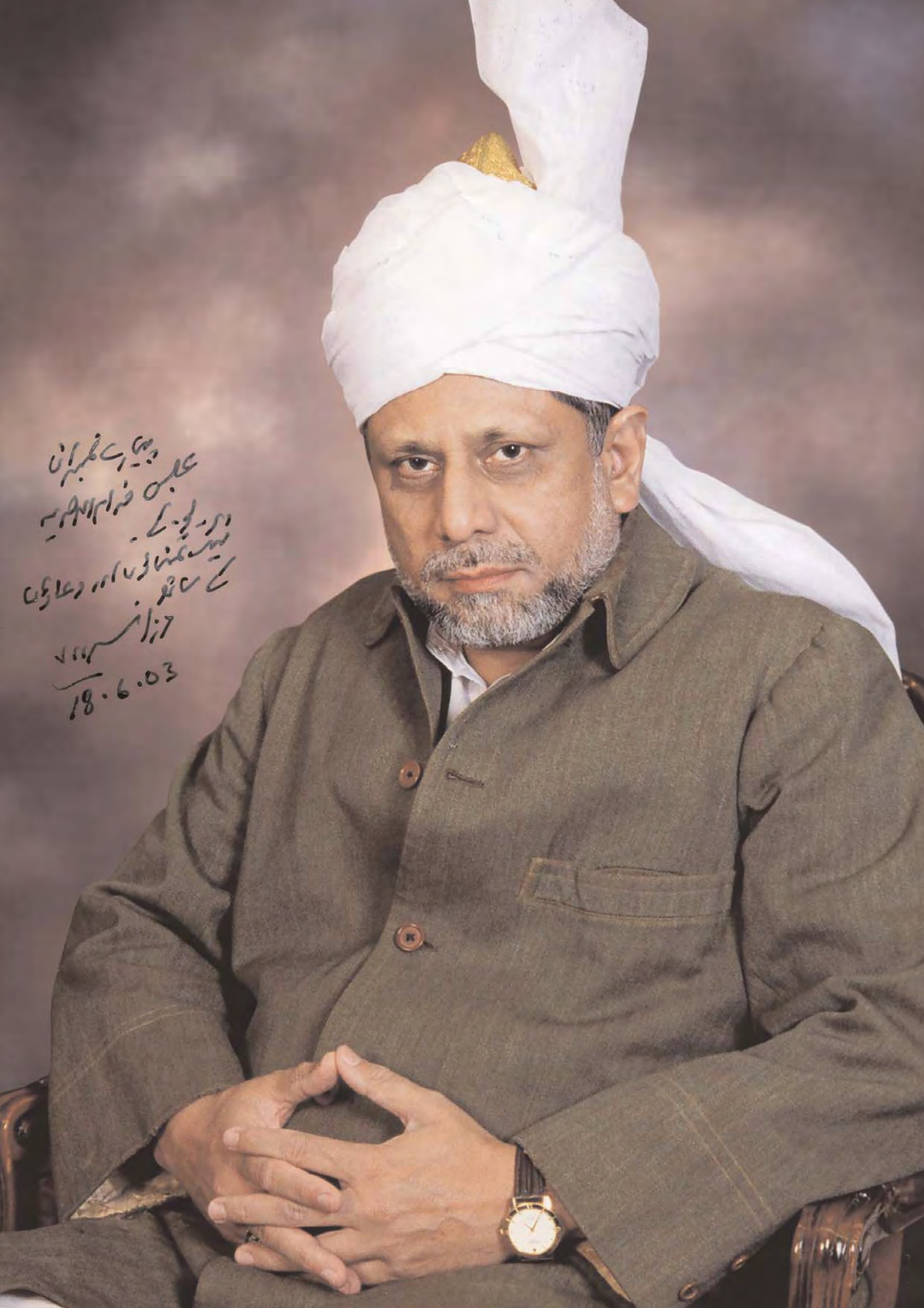
واسلام

MIRZA MASROOR AHMAD  
Khalifatul Masih V



MIRZA MASROOR AHMAD  
HEAD OF THE AHMADIYYA COMMUNITY  
IN ISLAM





بیہوشی کے مگر ان  
 علیہ فہم الامام  
 درویشی کے  
 بیہوشی کے مگر ان  
 کے ساتھ  
 7/11/03  
 18.6.03





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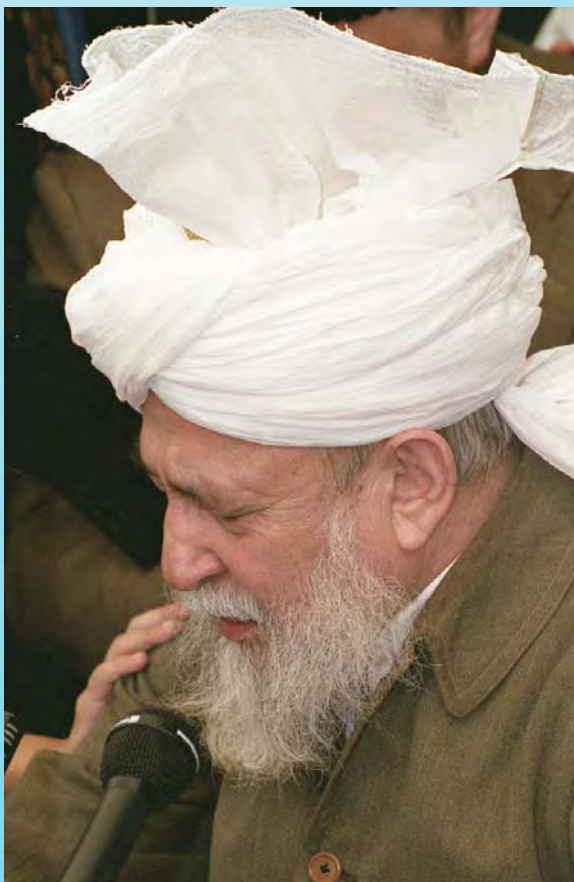


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## Foreword Souvenir Issue Tariq Magazine July 2004

# Our Huzur

Saturday 19th of April 2003 is a day that few members of the Ahmadiyya Community can ever forget. Such is the norm when events unfold to change the course of history.

On this date our beloved Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى passed away, leaving behind a Community shocked and numbed with sadness. Alhamdulillah, this feeling of desolation was short lived. The whole world was to witness the truth of the claim of the Promised Messiah عليه السلام. This was manifested with the whole Community uniting under the leadership of Ameerul Momineen, Hadhrat Khalifatul Masih AlKhamis ائده الله تعالى بنصره العزيز.

For the majority of Khuddam and Atfal in the UK, the next few days were a defining moment in their personal development. The wave of emotions that everyone endured rejuvenated their love for the institution of Khilafat and for the Jama'at. It was a new dawn, experienced by both the Jama'at collectively and each individual on a personal level.

Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى moulded the Khuddam and Atfal of the UK. At every opportunity, Huzur رحمه الله تعالى tried to instil into us the qualities that a true Muslim and Khadim should have. Huzur رحمه الله تعالى pushed us towards a better self, and lived and breathed our happiness and grief. The amazing thing is that probably every Khadim and Tifl in the world can lay claim to the same plethora of feelings that we observed so closely in the UK. This particular quality of Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى is one that we can all individually cherish in our own way. Each and every single person used to think that Huzur رحمه الله تعالى was his very own.

This issue of Tariq Magazine is dedicated to the memory of Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى. It is a humble effort on

behalf of Majlis Khuddamul Ahmadiyya UK to commemorate the life of someone who meant so much to us.

Many people have contributed to this magazine. Special prayers are requested for all of them and also for members of the Ishaat team. A special mention has to be made of Tariq Ahmad BT Sahib's incessant proof reading and interviews and to Mahmood Malik Sahib for editing the Urdu section. Most of the credit however for bringing this magazine to fruition must go to Tariq Chowdhry Sahib, Mohtamim Isha'at Majlis Khuddamul Ahmadiyya UK. His determination, hard work, and dedication stand out as a testimony to the high ideals that Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى expected each Khadim to achieve.

A common theme binds all the articles together like a thread weaved through cloth. This is the frequent reference to the love of, and insistence on the observance of Salat

To truly cherish the memory of Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى we need to ensure that we follow in his example. In my very last "Daftari" (official) Mulaqaat with Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى I inquired of Huzur رحمه الله تعالى if there were any further guidance for Majlis Khuddamul Ahmadiyya UK. Huzur رحمه الله تعالى smiled and replied that all the guidance had already been imparted; it was for us to act on it. As I made to leave, Huzur رحمه الله تعالى suddenly reiterated that Salat is one area that we must always continue to focus on.

To claim true affection for someone requires both hard work and determination. We would only be worthy of this claim if we follow in the footsteps of Hadhrat Khalifatul Masih ArRabi رحمه الله تعالى and adopt the ideals that he stood for - the love of Allah, His worship, and love for all mankind.

Mirza Fakhar Ahmad  
Sadr Majlis Khuddamul Ahmadiyya UK



Photo by: Umair Aleem





# Editorial,

OUR MENTOR ... OUR HUZUR رحمه الله تعالى

There are some in history that touch people's lives, there are others who influence and then there are those who mould others. Hadhrrat Mirza Tahir Ahmad رحمه الله تعالى, our beloved Huzur, did all three. For Khuddamul Ahmadiyya UK, a young inexperienced organisation, Hadhrrat Khalifatul Masih IV رحمه الله تعالى changed our lives, our direction...he changed us.

There is so much to reflect upon. How Huzur رحمه الله تعالى looked upon the youth of the UK as his very own. How he made us feel so unique, through no attribute of ours, but rather through the affection our beloved Huzur رحمه الله تعالى had for us. He nurtured us as a father would a child. Huzur رحمه الله تعالى guided us in all aspects of our lives; whether it was on our health or in serving humanity, or the importance of prayer and preaching. Huzur رحمه الله تعالى provided us with pearls of his great wisdom, calming words, or at other times a warming embrace.

His laughter and smiles filled our days. How, when you felt perhaps most alone, at your most bewildered, all it would take was a loving glance...for when Huzur laid his blessed eyes upon you, the burden of your troubles lifted away. Why? because he loved us, he cared for us and we had the comfort of knowing that this blessed person, prayed for us.

A day does not pass when our thoughts are not filled with memories of this beautiful human being. Everyone you talk to has their own very private moments and that's a reflection of the person that was, Hadhrrat Khalifatul Masih IV رحمه الله تعالى. Someone who would work tirelessly, with absolute devotion for the

Jama'at that meant everything to him, yet still treat his community of millions as individuals.

Majlis Khuddamul Ahmadiyya UK came into its own as a national Majlis, under the watchful eye and guiding hand of Huzur رحمه الله تعالى. He helped us to learn, to walk and then to run...picking us up when we fell and then instructing us on how best to develop our lives. Khuddam found our voice in "Tariq", which was published in the UK for the first time during the period of Khilafate-Rabia. How then do you pay homage to such man? Someone who made us what we are today.

We are truly blessed. We learnt at the very hand of our beloved Huzur رحمه الله تعالى. The greatest testament to his memory is to ensure we never forget what he taught us, be it as individuals, or as a Jama'at.

Our eyes are laden with tears, our minds are engulfed with memories and our hearts are filled with unbridled love. Huzur رحمه الله تعالى meant so much, to so many. He was man for all seasons, for all countries, for all people. Young and old, man, woman and child; whatever your culture or creed, all adored Huzur رحمه الله تعالى. Amongst the most poignant legacies of man who gave so much, is the sheer love of God and Jama'at which he not only instilled in the hearts of millions, but exemplified through his own shining example.

Tariq Ahmad BT  
Chief Editor 'Tariq'  
Naib Sadr Majlis Khuddamul Ahmadiyya UK



# TARIQ SOUVENIR

HADHRAT MIRZA TAHIR AHMAD رحمه الله تعالى

A publication of

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## A Message of Thanks,

### THE TEAM BEHIND THE MAGAZINE

TEXT: TARIQ M CHOWDHRY, MOHTAMIM ISHA'AT

Producing a magazine on the life of Hadhrat Khalifatul Masih IV رحمه الله تعالى has been a very challenging task, both physically and emotionally. Whenever the team worked on the magazine, our minds and hearts were cast back to a time that is cherished by us all. Coming back to the present was always followed by a deep sadness that our beloved Hadhrat Khalifatul Masih IV رحمه الله تعالى had departed from this world and we were left behind. Hazur رحمه الله تعالى was an extraordinary man and compiling a magazine about him could never be an ordinary task. The enormous wealth of memories and experiences Huzur رحمه الله تعالى has entrusted members of the Jama'at is engrained upon our hearts. Our job was to unlock those memories and portray a selection of some here that represented his endearing qualities. These memories were private, but we pleaded with those to share them with us.

One thing that is apparent, from all the articles in this magazine, is that Hadhrat Khalifatul Masih IV رحمه الله تعالى made everyone feel singularly special; he would make us feel as if he was our most distinctive and best friend. A gentle smile as he passed by would be enough to lift our day and warm our hearts. He treated us individually, which truly made us feel we were the closest to him, but in reality, he was close to so many. His face displayed loving emotion to all he met. He would care for so many of our needs and gave so much from himself to help others. He cared intensely for mankind and felt the pain and suffering of all humanity. His prayers would always include prayers for the needy, the oppressed, the sick, the persecuted, the poor and all those he loved. His love for Allah, The Holy Prophet صلى الله عليه وسلم, The Promised Messiah عليه السلام, and the entire Jama'at was immense. He loved all of Allah's creations, because he loved Allah.

In producing this magazine, we thank Allah Almighty - the most perfect, who has no imperfections, and makes no mistakes. I hope and pray that he may accept this humble effort, and forgive any inaccuracy we may have made in this publication. We are

**Design by:** Tariq M Chowdhry, Ahsan Khan, Mahmood Malik, Kalim Anwar.

**Cover Photograph:** Umair Aleem

**Back Cover Photograph:** Mrs Mumtaz Khan

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**SM4 5HF**

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أيدى الله تعالى بنصره العزيز deeply indebted to Hadhrat Khalifatul Masih V رحمه الله تعالى for his prayers, Sadr Majlis Khuddamul Ahmadiyya UK and Majlis Amila - Khuddamul Ahmadiyya UK for their prayers and support.

The Editorial Team, Research team and Design team have worked tirelessly to bring you this issue: Tariq Ahmad BT, Mahmood Malik, Fareed Ahmad, Kalim Anwer, Shanawaz Rashid, Waqar Ahmedi, Tommy Kahlon, Imran Rashid and Ahsan Khan.

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May Allah Bless them and reward them - Ameen.

**Tariq M Chowdhry**

**Mohtamim Isha'at, Majlis Khuddamul Ahmadiyya UK.**

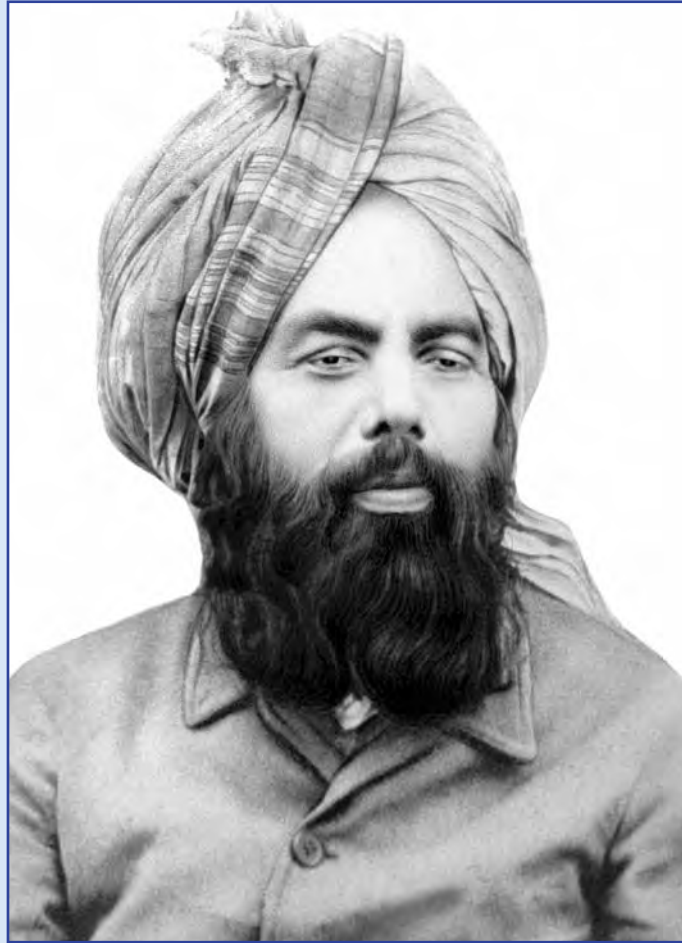


# Hadhrat Mirza Ghulam Ahmad عليه السلام

## THE PROMISED MESSIAH AND IMAM MAHDI



**The Promised Messiah's** عليه السلام Handwriting



**Hadhrat Mirza Ghulam Ahmad** عليه السلام (1835 - 1908)

### *The Promised Messiah and Imam Mahdi*

**H**adhrat Mirza Ghulam Ahmad عليه السلام, The Promised Messiah, Imam Mahdi and Reformer of the Age, was born on Friday 13th February 1835 at Qadian, India. He came from the noble tribe of Barlas Mughals who had migrated to India in 1530AD.

His education amounted to elementary knowledge of Urdu, Persian and Arabic. By the time he was 18, he became a keen reader and spent most of his time in reading books from his father's library or in studying the Holy Qur'an. During his early youth, he became aware of the hostile attacks by non-Muslims on the teachings of Islam and was much perturbed to watch them pass unchallenged. He resolved to make a response to this onslaught by writing articles in papers and periodicals refuting the criticisms made against Islam and advancing arguments proving the superiority of its teachings.

In accordance with his father's wishes, he enlisted himself in 1863 for Government service and worked for five years as a reader in a Law Court at Sialkot. Back at Qadian in 1869, he received one of his first revelations: "He (God) will bless thee abundantly; so much so that Kings will seek blessings from thy garments."

Following the death of his father, Hadhrat Mirza Ghulam Murtaza in 1876, he devoted all his time and energies to the Divine Assignment of serving Islam and reviving the true faith, an indication of which he had received in a vision some years earlier. He

had begun to write his famous book *Braheen-e-Ahmadiyya*. This book refuted the allegations levied at Islam and furnished powerful arguments to display the countless beauties of Islam. The first two volumes of this magnificent book were published in 1880, the third part followed in 1882 and the fourth in 1884.

It was in 1882 that he saw the Holy Prophet صلى الله عليه وسلم in a vision and it was then that he received the revelation from God that he was appointed Mujaddid or a Reformer.

Under divine direction, the Promised Messiah عليه السلام established the institution of an Annual Conference (Jalsa Salana) in Qadian. He selected 27th, 28th and 29th of December of every year to be the period in which this Annual Conference would convene each year. The first Jalsa Salana took place in Qadian in the Aqsa Mosque; 75 people attended.

In 1886, under Divine Direction, he retired in seclusion for 40 days at Hoshiapur for meditation and prayers. During this period he received numerous revelations, including those prophesying the birth of an illustrious son, a blessed progeny for him and large and ever increasing following of devoted servants of Islam. The same year he was appointed by God as the Reformer of the Age. In 1889, he was commanded by Allah to raise a party of sincere followers and initiate them through formal Bai'at. The first initiation took place on 23rd March 1889 in Ludhiana which heralded the birth of the Ahmadiyya Muslim Community and revival of Islam.

In 1891, Hadhrat Mirza Ghulam Ahmad عليه السلام claimed that he was the Imam Mahdi and Messiah of the latter days as foretold by the Holy Prophet of Islam صلى الله عليه وسلم. He declared that he had been raised in the spirit of Jesus عليه السلام to be the Messiah of Islam. In 1896, he wrote the famous essay entitled 'The Philosophy of the Teachings of Islam' which has since attracted many people to Islam by its lucid and persuasive style.

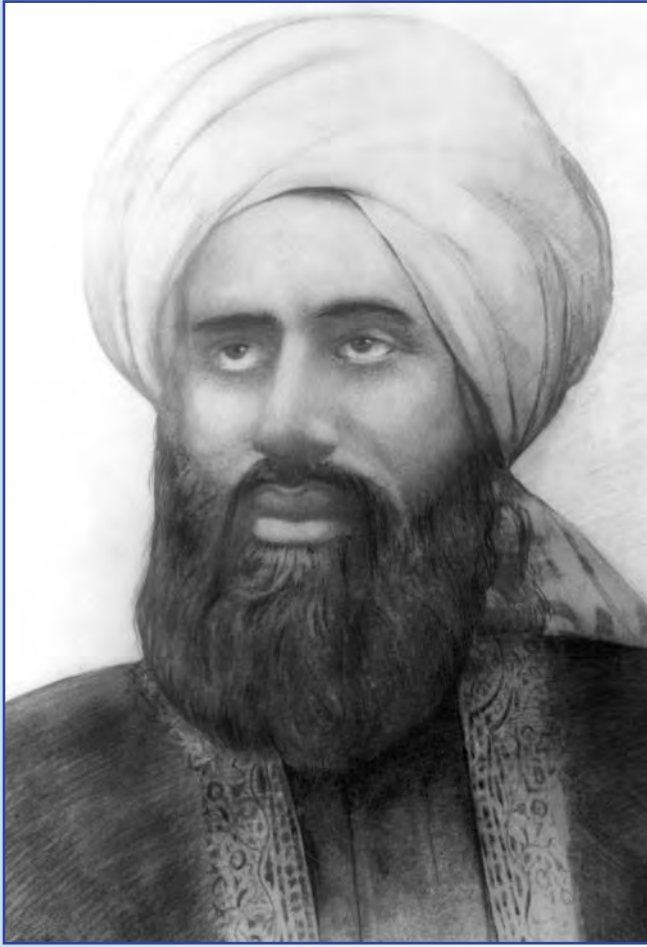
In 1905, he wrote 'Al-Wassiyat', informing his friends and followers that the time for his departure from this world was imminent and he urged his followers to submit to the second manifestation of Allah's Grace after him and continue their work for the victory of Islam. During his lifetime he wrote over 80 books, mostly in Urdu but some in Arabic and Persian, all glorifying Islam, the Holy Qur'an and the Holy Prophet of Islam صلى الله عليه وسلم. Hadhrat Mirza Ghulam Ahmad عليه السلام passed away on 26th May 1908 aged 73 at Lahore. He was buried in Qadian.

### **Children of the Promised Messiah** عليه السلام



# Hadhrat Maulvi Hakeem Nooruddin رضي الله عنه

## KHALIFATUL MASIH I



**Hadhrat Maulvi Nooruddin رضي الله عنه (1841 - 1914)**

### **Khalifatul Masih I**

(May 27, 1908 - March 13, 1914)

**H**adhrat Hakeem Hafiz Maulvi Nooruddin Al-Haji رضي الله عنه was the first successor to the Promised Messiah عليه السلام. He was a man of great talent and was also the first person to take oath of allegiance at the hands of the Promised Messiah عليه السلام. He was born in 1841 in Bhera, District Sargoda and his lineage can be traced back to Hadhrat Umar رضي الله عنه. He learnt the Holy Qur'an from his mother and travelled far in search of knowledge. At the age of 25, he travelled to the cities of Mecca and Medina. There he studied Hadith and performed Hajj.

On his return from Arabia, he established a school of Qur'anic studies and started a clinic that offered treatment in natural medicine. His main objective was to serve his countrymen and spread the Qur'anic teachings. God had given him a miraculous healing power and his prayers were abundantly accepted. When the Maharajah of Kashmir heard of his fame, Maulvi Nooruddin was appointed as his court physician.

In March 1885 a fellow Hindu passed on to him an announcement published by the Promised Messiah عليه السلام. This impressed him very deeply. Soon after he went to see Hadhrat Mirza Ghulam Ahmad in Qadian عليه السلام, who had not yet made any proclamation about himself. But Hadhrat Maulvi Nooruddin رضي الله عنه recognised the truth which he personified and became his most devoted companion. Later, it was on March 23rd 1889, the Promised Messiah عليه السلام accepted the first ever bai'at in Ludhiana, and Hadhrat Maulvi Nooruddin رضي الله عنه was the first person to take Bai'at. Soon after he settled in Qadian, where he established a clinic giving free treatment to the poor. He fully immersed himself in the company of the Promised Messiah عليه السلام and dedicated his life to the cause of this mission. He taught the Holy Qur'an and Ahadith to the children of the Promised Messiah and to hundreds of other students. He was also appointed President of the Sadr Anjuman Ahmadiyya. The Promised Messiah عليه السلام called him 'Siddiq' on account of his piety, sincerity and truthfulness.

After the sad demise of the Promised Messiah عليه السلام, he was elected as the first Khalifa. On that occasion, nearly 1200 members of the Jama'at took Bai'at at his hands. During his leadership he inculcated very high moral qualities within the Jama'at. On May 30th 1908 he set up the Baitul Maal or Treasury. On March 5th 1910 he laid the foundation stone of Masjid Noor. On July 25th 1912, Hadhrat Khalifatul Masih I laid the foundation stone of Taleemul Islam High School.

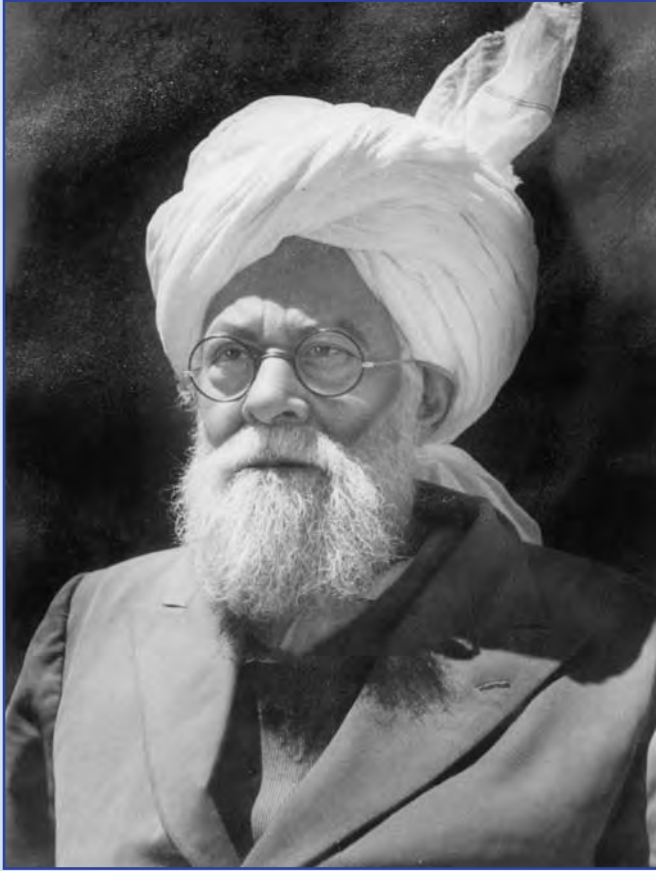
In January 1914, Hadhrat Maulvi Nur-ud-Din رضي الله عنه fell seriously ill. His health continued to decline as the time passed, but his Dars-e-Qur'an were not interrupted. On 13th March 1914, the last Friday prayer of his Khilafat was led by Hadhrat Mirza Bashiruddin Mahmood Ahmad رضي الله عنه. The same day, at 2:20pm, he passed away while saying his prayer.





# Hadhrrat Mirza Bashiruddin Mahmud Ahmad, رضي الله عنه

## MUSLEH-MAU'OOD, KHALIFATUL MASIH II



### Hadhrrat Mirza Bashiruddin Mahmud Ahmad (1889 - 1965), Musleh-Mau'ood رضي الله عنه

#### Khalifatul Masih II

(March 14, 1914 - Nov 8, 1965)

**H**adhrrat Mirza Bashiruddin Mahmud Ahmad AlHaji رضي الله عنه was the second successor of the Promised Messiah and also was blessed in being his son. He was born on January 12 1889. He was that son whose birth had been prophesied to the Promised Messiah عليه السلام and thus was also known as the Musleh Mau'ood. He was educated in Qadian and learnt the Holy Qur'an and other books on Islam from the first Khalifa.

He received his first revelation in 1905, when he was only 16. The revelation was as follows: "I will place those who follow you above those who disbelieve until the day of Resurrection "

In 1907, an angel taught him the commentary of Sura Fatihah. From then onward, he was gifted with an amazing knowledge of the commentary of the Holy Qur'an. In September 1912, he performed pilgrimage to Mecca.

On the 14th March 1914 he was elected as Khalifa at the tender age of 25. There were approximately 2000 people present who took bai'at at his hands. Hadhrrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه was exceptionally blessed with qualities of great leadership and wise judgement. On January 1st 1919, various departments were set to streamline the working of Sadr Anjuman Ahmadiyya. In April 15th 1922, the Majlis-e-Shoora was established

as a permanent advisory body to the Khalifa. On May 20th 1928, he inaugurated Jaami'ah Ahmadiyya, an elite institution for training and producing qualified Muslim missionaries. In December 1930, his elder brother Hadhrrat Mirza Sultan Ahmad رضي الله عنه took Bai'at at his hands and became the forth Ahmadi son of the Promised Messiah عليه السلام, thus fulfilling the prophecy 'He will convert three into four'.

He wrote a large number of books, including the ten volumes of the Tafseer-e-Kabeer, the detailed commentary of the Holy Qur'an. He laid the foundations of the Movement by organising different departments and activities. In 1947 he moved the Headquarters to Rabwah in Pakistan and under his leadership the Movement progressed rapidly worldwide. To intensify the missionary work in foreign countries, a new scheme named Tehrik-e-Jadid was initiated, which was based on observing 19 principles or demands. Under this scheme, the Ahmadis were urged to lead a simple life and to make more sacrifices of their time and money for the cause of Islam. It was on December 28th 1957, that Hadhrrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه announced a new plan to expand missionary work to educate and impart religious training to the rural population inside Pakistan. This scheme was called Waqfe-e-Jadid.

As the community was growing rapidly, it was divided into different age groups to ensure better training of all Jama'at members. Lajna Imaa'llah was established in December 25th 1922 and was for ladies above the age of 15. Majlis Nasiratul Ahmadiyya was established in February 1939 and was for girls aged 7-15. Majlis Ansarullah was established on July 26th 1940 and was for men aged 40 and above. Majlis Khuddamul Ahmadiyya was established on December 25th 1938 and was for boys aged 15 - 40. Majlis Atfalul Ahmadiyya was then set up on July 26th 1940 for young boys aged 7-15.

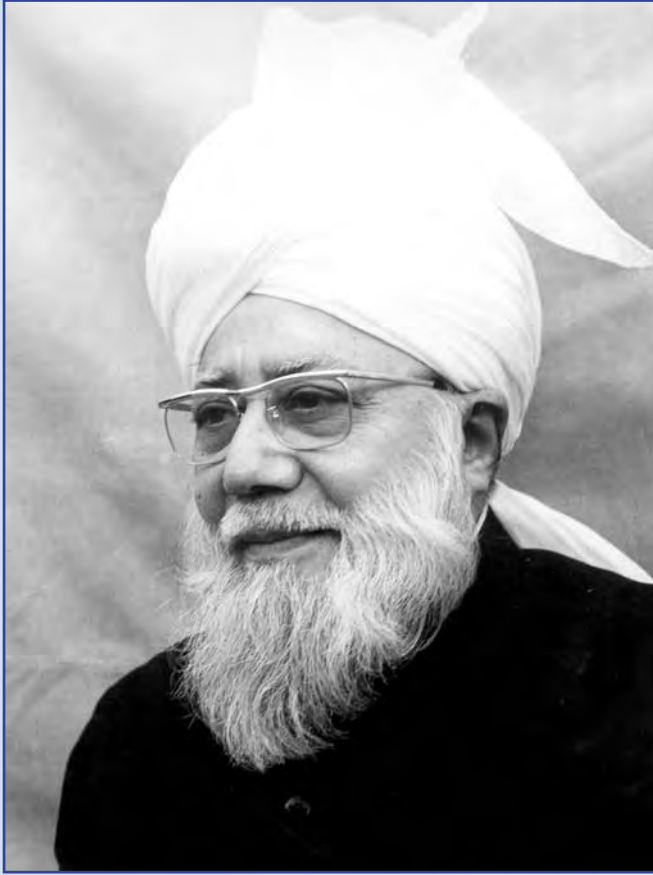
It was on January 28th 1944 that Hadhrrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه claimed for the first time that he was indeed the Promised Son as mentioned in the prophecy regarding Musleh Maud. In August 1947, when Pakistan was created, Hadhrrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه along with his followers moved from Qadian to what was then a barren land, which was ultimately named Rabwah (An Elevated Land). However, 313 Ahmadis, called Darveshaan, stayed behind to take care of Qadian.

On March 10th 1954, Hadhrrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه survived an attempt on his life, but was seriously wounded in his neck. This consequently weakened his condition and at 2am on the 8th November 1965 aged 76, Hadhrrat Khalifatul Masih II رضي الله عنه passed away.



# Hadhrt Mirza Nasir Ahmad رحمه الله تعالى

## KHALIFATUL MASIH III



**Hadhrt Mirza Nasir Ahmad (1909 -1982)**

**Khalifatul Masih III**

(Nov 9, 1965 - June 9, 1982)



A photograph of Hadhrt Mirza Nasir Ahmad رحمه الله تعالى in his youth.

**H**adhrt Hafiz Mirza Nasir Ahmad رحمه الله تعالى was the third successor. He was born in Qadian on 15th November 1909 and had the honour of being the son of Hadhrt Mirza Bashiruddin Mahmud Ahmad and grandson of the Promised Messiah.

He committed the Holy Qur'an to memory when he was just 13. He was educated at Baliol College, Oxford. On his return from England he was made the first Principal of the Ta'lim-ul-Islam Degree College. He later held the position of President Khuddamul Ahmadiyya in 1939 and in 1954 became President of Majlis Ansarullah. From June 1948 to June 1950, he played an important role in the Furqan Force. In May 1955, he was appointed Sadr, Sadr Anjuman Ahmadiyya.

Hadhrt Mirza Nasir Ahmad رحمه الله تعالى was elected as the Khalifa on 8 November 1965; there were approximately 5000 Ahmadis present who took Bai'at at his hands. During his Khilafat, he established the Fazl-e-Umar foundation, which promoted research, education, missionary work and the economic welfare of the Jama'at. During his visit to West Africa, he also established the Nusrat Jehan Scheme (named after Hadhrt Ummul Mu'mineen, Sayyidah Nusrat Jehan, the wife of the Promised Messiah عليه السلام). This scheme helped organise volunteer teachers and doctors to help establish hospitals and schools in West Africa, purely for the service of humanity and without any profit motive.

On the last day of Jalsa Salana 1973, Hadhrt Mirza Nasir Ahmad رحمه الله تعالى announced this grand scheme, not only to mark the 100 years of Ahmadiyyat but to also plan an intensive programme to be undertaken during the next century for spreading Islam.

On May 29, 1974, with the attack on the Rabwah Railway Station by the Nishtar College students, severe violence broke out against Ahmadis throughout Pakistan. It was backed by the then government of Pakistan headed by Prime Minister Zulfikar Ali Bhutto. Houses of Ahmadis were looted and burnt and a number of Ahmadis were killed during these acts of violence. The community were subjected to social boycott and many high ranking Ahmadi civil and army officials were forcibly retired. During this critical period, the Ahmadis, under the guidance of Hadhrt Khalifatul Masih III رحمه الله تعالى, faced all hardships with great patience, endurance and prayers. In the end, on 7 September 1974, the National Assembly of Pakistan passed an amendment to the Constitution, which declared the Ahmadis in Pakistan to be non-Muslims.

It was on October 9th 1980, that Hadhrt Mirza Nasir Ahmad رحمه الله تعالى laid the foundation stone of the Masjid Basharat in Spain and it was on this occasion that he announced the grand motto, 'Love for All Hatred for None'. During his leadership as Khalifa, which extended over 17 years, Hadhrt Mirza Nasir Ahmad رحمه الله تعالى guided the community through many trials and tribulations. He passed away on 8th June 1982 aged 72.



# Hadhrt Mirza Tahir Ahmad رحمه الله تعالى

## KHALIFATUL MASIH IV



Photo by: Mrs Mumtaz Khan

### Hadhrt Mirza Tahir Ahmad (1928 -2003)

#### Khalifatul Masih IV رحمه الله تعالى

(June 10, 1982 - April 19, 2003)



Hadhrt Mirza Tahir Ahmad رحمه الله تعالى was born in Qadian on 18th December 1928 and also had the honour of being the son of Hadhrt Mirza Bashiruddin Mahmud Ahmad and grandson of the Promised Messiah. His maternal grandfather, Hadhrt Dr Abdus-Sattar Shah, was a devoted companion of the Promised Messiah, whose lineage can be traced back to Hadhrt Ali رضي الله عنه

He was educated at Government College Lahore and then later at the University of London. He held the position of President of Majlis Khuddamul Ahmadiyya; later the position of Nazim Waqfe Jadid and then President of the Ansarullah. He served the Jama'at in many capacities during both Hadhrt Khalifatul Masih II رضي الله عنه and Hadhrt Khalifatul Masih III رحمه الله تعالى .

Hadhrt Mirza Tahir Ahmad رحمه الله تعالى was elected as the Khalifa on 10 June 1982. He consolidated the Movement in various ways, particularly in encouraging members to spread the message of Islam through their own good example and personal conduct. He travelled to many countries across the globe, infusing a new spirit of commitment and service among the Ahmadiyya Jama'at.

Since 1984, due to hostile political conditions in Pakistan, he left to reside in London, England. On 3rd April 1987, anticipating the challenges the next century is likely to pose and to hasten the spiritual revolution which Ahmadiyyat, as the revival of the true Islam, had been divinely commissioned to bring about, he launched the Waqf Nau Scheme. Members of the Jama'at were invited to dedicate children after or even before birth to the services of Islam. In 1992, a separate Wakalat Waqf-e- Nau was created.

On 31st December 1993, Hadhrt Mirza Tahir Ahmad رحمه الله تعالى delivered his Friday Sermon in Mauritius and Muslim Television Ahmadiyya commenced its 12 hour coverage on satellite. On 7th January 1994, MTA started operations in full. His contribution to MTA's programming was immense and included Homeopathy teaching, Question and Answer sessions for Arab, French, German, Bangladeshi, Bosnian and English viewers.

In December 1991, Hadhrt Mirza Tahir Ahmad رحمه الله تعالى undertook the historic trip to Qadian, India to attend the 100th Annual Conference (Jalsa Salana). On 14th October 1994, Baitur Rehman, Maryland, USA, was opened and on the same date an MTA base station was established in the USA. On 5th July 1996, MTA's programmes began to be transmitted on the global beam. During Hadhrt Mirza Tahir Ahmad's رحمه الله تعالى Khalifat, the Holy Qur'an had been translated in 56 languages in addition to the 100 languages in which selected verses from the Holy Qur'an had been translated.

During his 21 year period of Khalifat, the seed of Ahmadiyyat the true Islam had been sown in many new countries, making 175 countries in total and the Jama'at expanded from 10 million to over 180 million . He passed away on 19th April 2003 aged 74.

**Left:** A photo from the early days of Khilafat

# Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز

## KHALIFATUL MASIH V



Photo by: Umair Aleem

**Hadhrt Mirza Masroor Ahmad (1950 -Present)**  
**Khalifatul Masih V**  
(Elected on 22 April 2003)



**H**adhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز was born on 15th September 1950 in Rabwah, Pakistan. He is the son of Hadhrt Mirza Mansoor Ahmad who was the son of Hadhrt Mirza Sharif Ahmad رضي الله عنه, the youngest son of the Promised Messiah عليه السلام. Hadhrt Mirza Masroor Ahmad is also the maternal grandson of Hadhrt Khalifatul Masih II رضي الله عنه.

Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز underwent his primary education at Taleem-ul-Islam High School Rabwah and obtained his BA from Taleem-ul-Islam (TI) College Rabwah. In 1976 he earned his Masters of Science degree in Agricultural Economics from the Agricultural University Faisalabad, Pakistan.

At the young age of 17, Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز became a Moosi and at the age of 27, he devoted his life for Islam. Under the direction of Hadhrt Khalifatul Masih III رحمہ اللہ تعالیٰ, Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز proceeded to Ghana as part of the Nusrat Jehan Scheme. During this time at Ghana, he was the Founding Principal of the Ahmadiyya Secondary School in Salaga, a school in the northern region of Ghana, where he served for two years. His success at this school made him the obvious choice for the Ahmadiyya Secondary School at Essarkyir where he served for a further four years.

Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز was also appointed as manager of the Ahmadiyya Agricultural Farm in Depali, northern Ghana, where wheat was successfully grown for the first time. This revolutionised the country's economy and paved the way for self sufficiency. Hadhrt Mirza Masroor Ahmad held numerous offices in Khuddamul Ahmadiyya and in 1989 he was appointed as Naib Sadr Khuddamul Ahmadiyya Pakistan.

From 1994 to 1997 he was Chairman of the Nasir Foundation and at the same time he was President of Tazaeen Rabwah Committee (committee for the beautification of Rabwah). His personal efforts led to Rabwah becoming lush green. On 19th December 1997, Hadhrt Mirza Tahir Ahmad رحمہ اللہ تعالیٰ appointed Hadhrt Mirza Masroor Ahmad as Nazir A'la of Sadr Anjuman Ahmadiyya. On 30th April 1999 Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز also had the additional honour of becoming a prisoner in the name of Allah, in Rabwah, when he and Col. Ayaz Mahmood, a general establishment officer, were arrested on a charge of blasphemy under the growing wave of persecution of Ahmadi Muslims in Pakistan. Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز was released on 10th May 1999.

On 22nd April 2003 at 11:40pm London Time, Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز was elected as Khalifatul Masih V. Since his election as Khalifa, Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز has inaugurated the Baitul Futuh Mosque in Morden, London, the largest mosque in Western Europe. He has toured parts of Europe and completed a memorable and historic tour of West Africa.

**Middle:** A photo of the the International Bai'at in 1997. Hadhrt Mirza Masroor Ahmad أيدہ اللہ تعالیٰ بنصرہ العزیز sits opposite Hadhrt Khalifatul Masih IV رحمہ اللہ تعالیٰ  
**Bottom:** Reception at the London Mosque UK, on Huzur's arrival from the historic West African Tour in 2004.



# A most affectionate special message

## FOR THE FRIENDS OF THE COMMUNITY FROM HADHRAT KHALIFATUL MASIH V

TEXT: HADHRAT KHALIFATUL MASIH V أيدہ اللہ تعالیٰ بنصرہ العزیز

SOURCE: [HTTP://WWW.ALISLAM.ORG/KHILAFAT/FIFTH/MESSAGE20030511.HTML](http://www.alislam.org/khilafat/fifth/message20030511.html)

### Most precious friends of the Community

اسلام علیکم ورحمة اللہ وبرکاتہ

(Peace be upon you)

The passing away of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ was like a tremor that shook the entire Community. Indeed our eyes are tear-filled and our hearts grieving and distressed, yet we submit to the Will of our Lord and bow down to His decree. Our hearts resound to the cries of our souls, in that, Inna lillahi wa inna alaihi raji'oon. We all are [consigned] trusts of God [on this earth] and accept this weighty trial that has come from Him.

How Dear is our Lord Who has sent the Promised Messiah عليه السلام in this era to reform the world and to establish the Shariah of the Holy Prophet (peace and blessings be on him) and in order for this great cause to prevail continually has promised a 'second manifestation' that is eternal and shall continue till the Day of Judgement and which transforms the state of fear of the believers at the passing away of each Khalifa into peace through a new Khalifa.

The Promised Messiah عليه السلام wrote:

*"So my dear ones! It has been the way of Allah from the beginning that He displays two 'manifestations' of His Power in that two false delights of the opponents are manifestly demolished. It is therefore not possible that God Almighty should now abandon this long established way. Therefore, do not grieve at what I have imparted to you and do not be heartbroken for you are destined to witness the 'second manifestation' which will be better for you because it is everlasting and its linkage will not be terminated till the Day of Judgement". (Al Wasiyyat. Roohani Khaza'een. Vol. 20 pages 305, 306)*

It is a tremendous grace and favour of Allah the Exalted that He changed the state of fear generated at the passing away of Huzur رحمہ اللہ تعالیٰ into peace and set the 'second manifestation' in motion through Divine decree. Therefore assist me with prayers, because one individual alone cannot honour the magnificent task that Allah the Exalted has designated to us. Engage in prayers and make these prayers abundant and demonstrate that as ever, today too, the 'second manifestation' and the Community is as one being and Inshallah will always remain so.

The 'second manifestation' is an immense gift from God with an objective to unite a nation and protect it from discord. It is that string in which the Community is threaded like pearls. If pearls are scattered about they are neither safe nor do they look beautiful. Indeed pearls threaded in a string alone are secure and at their loveliest. True faith cannot advance without a 'second manifestation'. Therefore keep a link of love, sincerity and devotion with it, make your zeal for obedience to Khilafat everlasting. Develop the fervour of your love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to the Imam and this alone is a shield for you against all trouble and strife. Hence Hadhrat Khalifatul Masih II (may Allah be pleased with him) said: 'Just as only that branch is fruit-bearing that is attached to a tree and a severed branch that is cut off from a tree cannot bear fruit, similarly only that person can serve the Community beneficially who is devoted to the Imam. One who does not keep a bond with the Imam, despite having all the knowledge of the world, cannot be of any help.'

So, if you aim to progress and be triumphant over the world, then my advice to you and my message for you is to maintain a bond with Khilafat and to firmly hold onto this chord of Allah. All our advancements are inherently dependant on a bond with Khilafat. May Allah help and support you and may He enable you to be inspired to a supreme sense of sincerity and devotion with the Khilafat e Ahmadiyya.

Wassalaam,

Khaksar

Mirza Masroor Ahmad  
Khalifatul Masih V

London 11th May 2003







Photo by: Umair Aleem





## **The Life of Hadhrat Mirza Tahir Ahmad** رحمه الله تعالى

**Compiled by: Tariq Ahmad BT, Naib Sadr Majlis Khuddamul Ahmadiyya UK**

Sources: [www.AIslam.org](http://www.AIslam.org) and A Man of God.

**M**irza Tahir Ahmad رحمه الله تعالى, a devoted husband and father, a homeopath, a scholar, Khalifatul Masih IV رحمه الله تعالى was born in December 1928 in Qadian. Born into the blessed family of the Promised Messiah عليه السلام, from an early age the young boy who would one day become Khalifatul Masih reflected qualities as being truly those of a "Man of God." The Promised Messiah عليه السلام and founder of the Jama'at Ahmadiyya Hadhrat Mirza Ghulam Ahmad Qadiani's blessed son, Hadhrat Mirza

Bashiruddin Mahmood Ahmad رضي الله عنه (Khalifatul Masih II and Musleh Mau'ood) married Hadhrat Syeda Maryam Begum on 7th February, 1924. She was the daughter of Hadhrat Dr. Abdul Sattar Shah, an eminent member of the Syed family.

In his Nikah sermon, Syed Sarwar Shah Sahib, a venerable companion of the Promised Messiah said,



"I am now advanced in years and will soon pass away, but those who live will witness the advent of Servants of the faith born in this wedlock with a Syeda as occurred before. This is my resolute conviction."

**Hadhrat Mirza Tahir Ahmad** رحمه الله تعالى **was this servant of faith.**

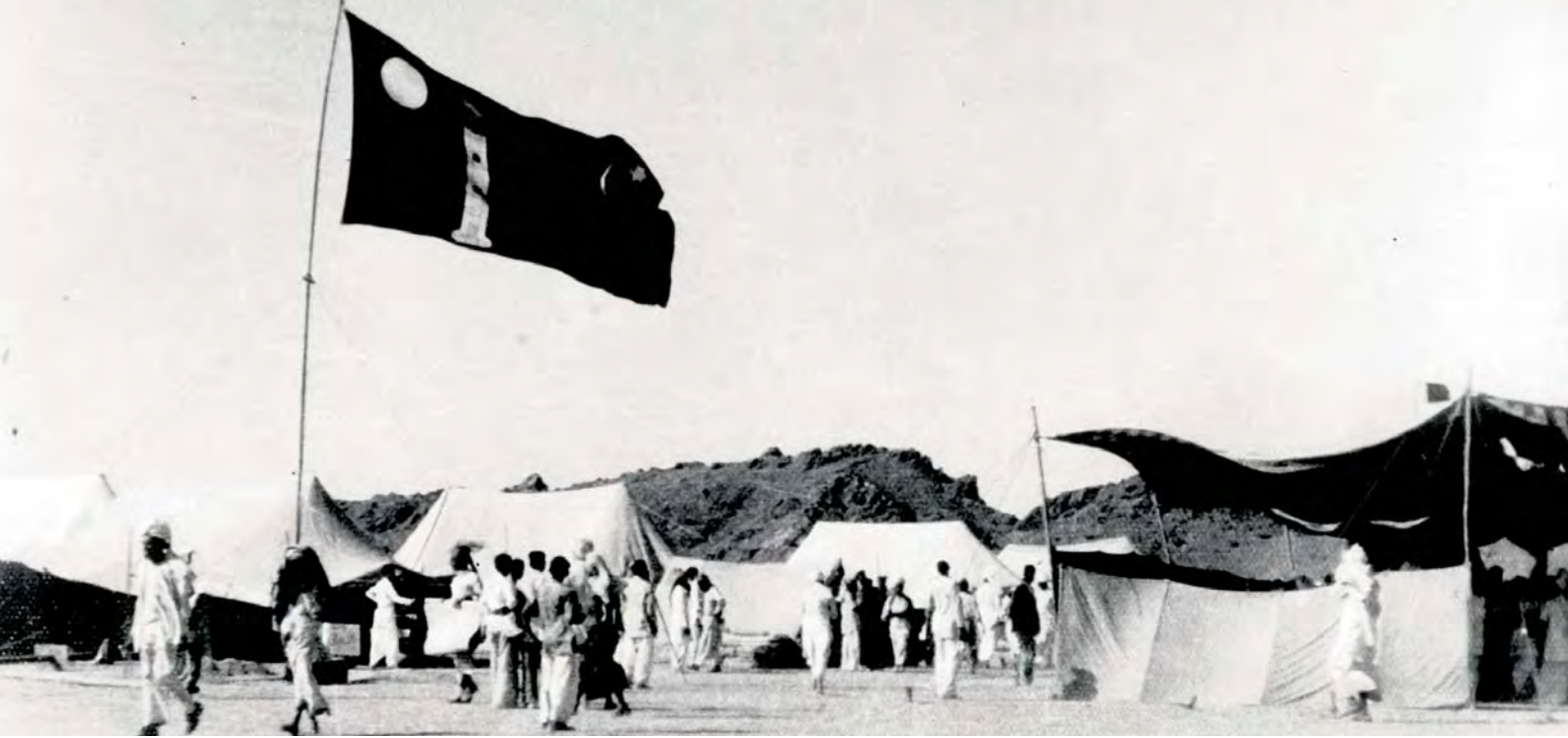
He was passionate about acquiring knowledge and as Huzur رحمه الله تعالى once said himself he was inquisitive and wanted answers to life and the whole concept of God and religion.

By the age of 16 the young Hadhrat Mirza Tahir Ahmad رحمه الله تعالى had already developed a keen passion for sports and hunting. He enjoyed the more traditional sports of the Indian sub continent such as kabaddi, but found more internationally acclaimed sports, squash in particular, an enjoyable pastime.

**Above:** Two Photos of Hadhrat Mirza Tahir Ahmad in his youth.

**Left:** With his father, Hadhrat Khalifatul Masih II رضي الله عنه in Delhi 1944





His passion for sports was complemented by his sheer desire to increase his knowledge . Not just by learning from books, but through discussions and experiences, through debates and travels. The young Hadhrat Mirza Tahir Ahmad رحمه الله تعالى reflected a very much rounded personality. The intense study of the Holy scriptures was contrasted with his love of jokes and sense of humour.

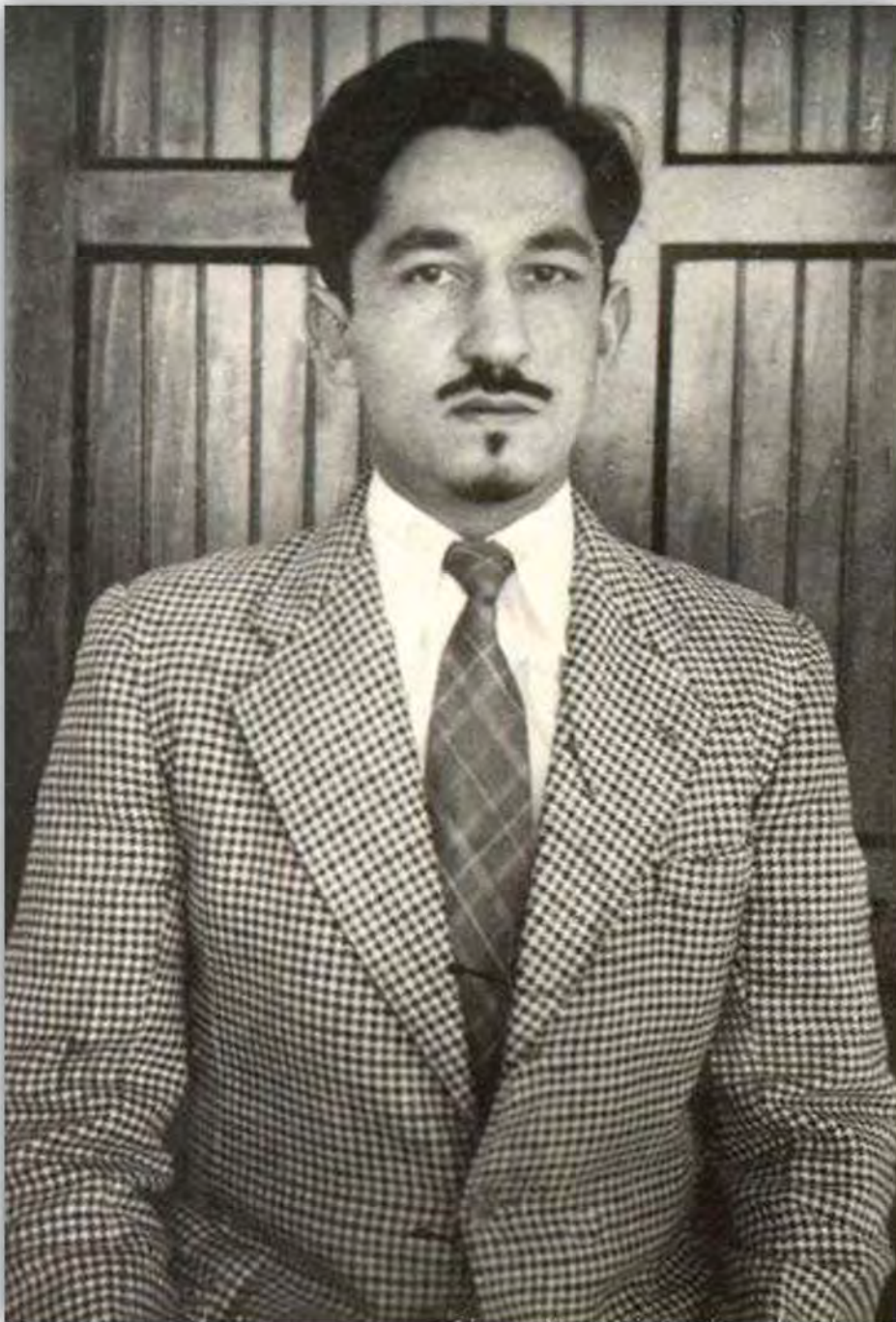
#### The early years and Huzur's رحمه الله تعالى education

This balance was reflected in his education, from Jamia Ahmadiyya to London University, from East to West. Friends stretched from Qadian to the USA, from England to Africa, Mirza Tahir Ahmad was in every sense a unique individual. He studied for two years at the Government College Lahore and later obtained his Bachelor of Arts Degree from the University of Punjab. In 1949 he received his Shahid degree from Jamia Ahmadiyya and in 1955 he accompanied his father Hadhrat Musleh Mau'ood رضي الله عنه, to Europe. During his stay in London he was enrolled in the London University's School of Asian and African Studies (SOAS).

**Above:** A scene from early Rabwah. **Left:** With his father, Hadhrat Khalifatul Masih II رضي الله عنه in London 1955. **Left Below:** Epping Forest 1955 **Below:** Hard at work at a Jama'at event







After completing his higher education, he dedicated his life to the service of faith. In October 1958, he was given charge of "Waqf-e-Jadid", the department for propagation of the highest grades of virtue and for fostering the welfare of Ahmadis. From 1960 to 1969 he was appointed Vice-President and then Sadr Majlis Khuddamul Ahmadiyya Markazia (Central). During this time he also served as Director of the Fazle Umar foundation and Patron of the International Ahmadiyya Association of Architect and Engineers (IAAAE).

In January 1979 Huzur رحمه الله تعالى was elected as Sadr Majlis Ansarullah Markazia (Centre) a position he held until his election as Hadhrat Khalifatul Masih IV in 1982. Huzur رحمه الله تعالى also carried a deep interest in current affairs. Both before his succession to the esteemed and honoured position of Khalifatul Masih, and indeed during the Glorious period of Khilafat e Rabia, Hadhrat Mirza Tahir Ahmad always kept a watching brief on world affairs and events. He met world leaders, and many would seek his counsel over affairs of the state.

**Left:** A portrait of Huzur رحمه الله تعالى  
**Below:** Addressing a group of non-Ahmadis of Gujranwala, Pakistan







**Above:** Visible to the camera are Hadhral Khalifatul Masih III رحمه الله تعالى with Maulana Abul Ata Jallundhari and Hadhral Mirza Tahir Ahmad رحمه الله تعالى .

**Below:** Hadhral Mirza Tahir Ahmad رحمه الله تعالى at a Tarbiyati Class in Lahore in 1961

Huzur رحمه الله تعالى was also a prolific writer, this was evident before Huzur's رحمه الله تعالى Khilafat with the publication of Murder in the Name of Allah in its original Urdu form, and also a book on health and fitness.

#### **Huzur رحمه الله تعالى and His family**

Huzur رحمه الله تعالى married Sayeda Asifa Begum on 5th December 1957. She was the daughter of Amtul Salam Sahiba and Sahibzada Mirza Rashid Ahmad Sahib. They were blessed with four daughters.

Sahibzadi Shaukat Jehan Begum (wife of Sahibzada Mirza Safeer Ahmad Sahib)  
Sahibzadi Faiza Luqman (wife of Sahibzada Mirza Luqman Ahmad Sahib)  
Sahibzadi Yasmin Rehman Mona (wife of Karim Khan Sahib)  
Sahibzadi Attiyal Habib Tooba (wife of Sultan Malik Sahib)

His love for his wife and daughters was exemplary and he always sought to retain his closeness and friendship with his family. Often on Huzur's رحمه الله تعالى trips abroad he would seek to spend some time where he could enjoy family pursuits. However, as was evident by Huzur's رحمه الله تعالى sheer passion and overwhelming commitment to his role as the Imam of Jama'at Ahmadiyya, his family times were small precious moments in the passing of each day.





## Huzur's رحمه الله تعالى Writings

Hadhrt Khalifatul Masih IV رحمه الله تعالى was a prolific writer and author of many scholarly works. His books include:

### In English:

Murder in the Name of Allah - 1989  
 Gulf Crisis and The New World Order - 1992  
 Universal and Moral Values, Politics and World Peace  
 Islam's Response to Contemporary Issues  
 An Elementary Study of Islam - 1996  
 Christianity: A Journey from facts to fiction  
 Absolute Justice, Kindness & Kinship - 1996  
 Revelation, Rationality, Knowledge, & Truth - 1998

### In Urdu:

Mazhab kay Nam par Khoon  
 Khalij Ka Bohran aur Nazame Nau  
 Zauqe Abadat aur Adabe Dua  
 Hawwa kee Baytian aur Jannat Nazeer Mo-ashira  
 Zahaq al-Batil  
 Kalame Tahir (Collection of Urdu poetry)  
 Urdu translation of the Holy Quran

It is an amazing feat of time management and devotion to duty that despite the immense pressures of Huzur's role; this exemplary individual was able to write so many books covering such a vast array of subjects: religion, science and current affairs - each book being a literary masterpiece in its own right. Huzur رحمه الله تعالى in his sheer love and affection never lost an opportunity to thank the people who assisted him in the research of some of the books he wrote.

## Khilafat

It was June 10th 1982, the Community was still in mourning over the loss of the revered Hadhrt Khalifatul Masih III رحمه الله تعالى, but affairs of the Jama'at in accordance with the rules and regulations of Inthikhab e Khilafat meant that the new Khalifa had to be elected

before the burial of Hadhrt Khalifatul Masih III رحمه الله تعالى. That day, the cycling, sporting Hadhrt Mirza Tahir Ahmad left his home to participate in the election as a member of the Electoral College. The Electoral College convened in Masjid Mubarak under the Chairmanship of Sahibzada Mirza Mubarak Ahmad Sahib.

When the doors of the Mosque were flung open, it was the very same man who now stepped out of the doors of the Masjid as Amir ul Momineen. Hadhrt Mirza Tahir Ahmad Sahib was now Hadhrt Khalifatul Masih IV. The first person to pledge the oath of allegiance at Huzur's blessed hands was Hadhrt Ch. Muhammad Zafrulla Khan رحمه الله تعالى together with members of the Electoral College. This was followed by 25,000 assembled members of the community taking the oath at Huzur's رحمه الله تعالى hand.

After the Asr prayers, Huzur رحمه الله تعالى proceeded to the Qasrai Khilafat where the daughter of the Promised Messiah, عليه السلام, aunt to Hadhrt Khalifatul Masih IV رحمه الله تعالى Hadhrt Nawab Amtul Hafeez Begum placed the ring of the Promised Messiah عليه السلام on Huzur's finger. Huzur رحمه الله تعالى then proceeded to lead the funeral prayers of Hadhrt Khalifatul Masih III رحمه الله تعالى.

"...For all your life you see Khilafat in the most honoured and revered position and then all of sudden you become that person. I never thought for one moment that God would appoint me the Khalifa", said Huzur رحمه الله تعالى once when asked how he felt upon his election.

Yet Huzur's رحمه الله تعالى energy was incredible for all to see. Whether you were one of his security staff having your fitness stretched to the limit by Huzur's رحمه الله تعالى pace when he walked or a member of his secretariat who witnessed Huzur رحمه الله تعالى read and respond to thousands of letters, which he read every day, his memory and capacity for work was immense.

## The first Address delivered by Hadhrt Khalifatul Masih IV

رحمه الله تعالى







## Khilafat moves to London

### 1982 - April 1984

The first project launched by Hadhrat Khalifatul Masih IV رحمه الله تعالى was the Baitul Hamd Scheme; the construction of suitable houses for the needy people in Rabwah. A neighbourhood of the Rabwah is now called Baitul-Hamd Colony where spacious, comfortable houses have been built for nearly 100 families. In addition, hundreds more benefited from monies to upgrade or make partial extensions to their homes. This underlined the importance Huzur رحمه الله تعالى gave to helping the less fortunate and this then continued to be a focus of Khilafat e Rabia.

### Opening of the first Ahmadiyya Mosque in Spain

After assuming the exalted office of the Khalifa, Hadhrat Khalifatul Masih IV travelled to Europe to inaugurate the first Ahmadiyya mosque built in Spain (in Pedrobad, 25 km outside Cordoba). On September 10th, 1982 Huzur رحمه الله تعالى inaugurated the first mosque built after almost seven hundred years, in this once Islamic country. Accompanying him at this historic opening were two distinguished and renowned figures of the community Hadhrat Ch Sir Zafullah Khan Sahib and Dr Abdus Salam Sahib.

### 1983

Huzur رحمه الله تعالى visited Singapore, Fiji, Australia and Sri Lanka. Laying the foundation stone of "Bait-ul-Huda" mosque and Mission House at Sydney was a momentous event of this tour. He also addressed a press conference at the University of Canberra where he expounded the beauty of Islamic values.

### 1984 - from Rabwah to London

Rumblings of the evil designs of the late General Zia-ul-Haq began to surface throughout 1983, yet Huzur رحمه الله تعالى remained resolute. The Ahmadiyya Jama'at was Allah's chosen people who had accepted the Mahdi and Messiah of the age and attempts to silence the community would fail. The dictator of Pakistan, the self-appointed President was agitated and needed to display a sign to please the venomous Mullah's who were pushing for the community to be persecuted in the severest manner.

In April 1984 General Zia al-Haq, passed an Ordinance whereby no Ahmadi could declare themselves a Muslim. This meant that Ahmadis could not recite the Qur'an, or recite the Azan (call to prayer) before Salat times. They could not display the Kalima Tayyaba or offer the Islamic greeting 'Assalamo alaikum' to anyone. The contravention of these regulations carried heavy fines, or imprisonment or both. Thousands of Ahmadis were thrown behind bars under these draconian laws, and some are still incarcerated in the Pakistani jails.

Huzur رحمه الله تعالى was still living in Rabwah, where the head offices of the Movement are located. General Zia al-Haq, ordered that Huzur رحمه الله تعالى should not be allowed to leave the country under any circumstances. Security personnel were appointed to all ports; land, sea, and air traffic came under intense scrutiny to prevent Huzur رحمه الله تعالى from leaving Pakistan. But God's hand and security descended over our beloved Huzur رحمه الله تعالى and under what can only be described as miraculous circumstances under the very eye of General Zia's security personnel Huzur رحمه الله تعالى boarded a plane accompanied by his wife and two youngest daughters and flew to the security of Europe whilst the late General was left pondering over the sheer ineffectiveness of his botched attempts to arrest our beloved Huzur رحمه الله تعالى. Huzur رحمه الله تعالى left Pakistan not under any cover but as his passport declared, as 'Imam of the Ahmadiyya Jama'at'. The authorities had been issued with instructions to prevent the head of the Community from leaving Pakistan but in what was shown to be God's guiding hand protecting our Huzur رحمه الله تعالى, the name on the list read 'Hadhrat Mirza Nasir Ahmad'. The authorities had been given the name of Hadhrat Khalifatul Masih III رحمه الله تعالى! As Huzur رحمه الله تعالى flew to London, the General was informed of the blunder, no doubt causing a rage of epic proportions over the incompetence of his security services. For the Jama'at it was divine intervention at work.

### Arrival in London

For someone who had narrowly escaped the clutches of a tyrannical regime, Huzur expressed what was his trademark calmness and pragmatism as he addressed the hundreds of Ahmadis who had descended upon the mosque. Recounting the circumstances of his

arrival of Huzur explained how the draconian laws initiated against the Jama'at made it impossible for the Khalifa to function effectively from Rabwah.

Huzur's رحمه الله تعالى arrival in London which was hailed as a victory by the mullahs of Pakistan, proved to be hollow as the next 19 years of Khilafat e Rabia demonstrated. This period saw the Jama'at make mammoth strides.

### The London years ...

Time did not stop and neither did our beloved Huzur رحمه الله تعالى . Shortly after his arrival in the UK he launched several landmark initiatives that resulted in an unprecedented expansion of the Community. He also set up the administrative offices of the Jama'at to reflect and complement the central administration in Rabwah.

### 1985 The Marathon Walks

Upon Huzur's رحمه الله تعالى arrival in the UK a great focus was put on the youth of the community and Huzur رحمه الله تعالى spent many hours of his most precious time attending and indeed participating in various events and activities organised by Majlis Khuddamul Ahmadiyya UK. As an eager squash player Huzur رحمه الله تعالى used to often attend the finals of the tournament and was keen to encourage the development of the sport. Often Huzur would provide guidance and tips on the game of squash and at times we were honoured and truly blessed as Huzur would join in with a game or two. Another area where he asked Majlis Khuddamul Ahmadiyya to focus was in helping humanity. In pursuit of this aim Huzur رحمه الله تعالى formally launched the annual charity marathon walks with the first event being held in Islamabad in 1985. The event has by the grace of God gone from strength to strength and today has been expanded to other auxiliary organisations as well. Alhamdulillah this event has raised over £500,000 for countless national and local charities since its inception and is recognised across the wider community of the UK as a notable contribution by the Ahmadiyya community to the well being of society. Huzur's

affection for the Khuddam was immense. He would adorn his sporting attire and join the participants on the route, greeting people and handing out fruit. Yet it was Huzur's presence which was the real tonic for us all.

### 1986

From Mid August to 7th October, 1986, Huzur رحمه الله تعالى visited Canada, Holland, West Germany, Switzerland, Italy and Spain where he met eminent personalities and also the press. During the tour, the foundation stone of the first Ahmadiyya Mosque in Canada was laid.

### 1987 - Huzur رحمه الله تعالى launches Waqfe Nau scheme.

On the 3rd April 1987 Huzur رحمه الله تعالى launched this scheme to ensure the the future development of the Jama'at would be secure through the nurturing and development of children who would be dedicated to the cause of serving Islam. Thousands of parents flocked to the call of their Khalifa and dedicated their children to the service of the community.

From August-September, Huzur رحمه الله تعالى travelled to East Africa and Mauritius. This was the first time ever that an Ahmadi Khalifa had travelled to this part of the world. Huzur رحمه الله تعالى visited Kenya, Uganda and Tanzania besides Mauritius. This was, again a very successful visit, Huzur inaugurated several mosques.

All these tours by the head of the world-wide Ahmadiyya Movement strengthened and uplifted the spirituality and created awakening among the Ahmadi Community. These were instrumental in dispelling the wrong notions about Islam which prevailed amongst some people. On occasions, the critics were confounded when Huzur رحمه الله تعالى expounded the correct

**Below:** Majlis Khuddamul Ahmadiyya Marathan Walk Islamabad 1986 - Huzur رحمه الله تعالى hands out fruit to Mahmood Mirza; Muhammad Safi, the then National Qaid of Majlis Khuddamul Ahmadiyya UK is to Huzur's right.





interpretation of Islamic teachings and were impelled to embrace Islam there and then. In the course of his African tour, hundreds of people were initiated into Ahmadiyyat.

### Jalsa Salana 1987

During the era of the 4th Caliph, the Jama'at has come to exercise considerable influence winning more and more adherents, among them eminent personalities and tribal kings. In 1987, two such kings from Nigeria made the covenant and joined Jama'at. Thus the Promised Messiah's عليه السلام revelation, "Kings shall seek blessings from your garments" found fulfilment once again. Huzur رحمه الله تعالى bestowed sacred relics of the Promised Messiah عليه السلام on these two kings when they presented themselves during the annual Ahmadiyya Conference in London in 1987. The scene at this Jalsa was particularly moving, showing once again the truth of Ahmadiyyat, the true Islam.

### 1988

In January 1988, Huzur set his foot in West Africa for the first time. This tour of six countries spanning over five weeks was highly successful. Tumultuous welcome greeted Huzur everywhere, Gambia, Sierra-Leone, Liberia, Ivory Coast, Ghana and Nigeria. Various Presidents, Ministers, Parliamentarians and Paramount Chiefs met our Huzur.

Returning from his tour, Huzur رحمه الله تعالى proclaimed:

*"I perceive Light not Darkness in this continent. Many outsiders came here and exploited the people. The wealth*

*of Africa was used elsewhere. Allah has inspired a plan in my mind that the Ahmadiyya Movement would procure funds elsewhere in the world but utilise here in Africa."*

### The Mubahala Challenge

The tortures perpetuated on peace loving Ahmadi Muslims grew ever harsher. With many Ahmadi Muslims being martyred. The Holy Founder of the Ahmadiyya Movement was subjected to slander and blasphemous allegations. Profane and foul language was used against other venerable persons of the Jama'at. Such dirty propaganda was spread throughout the world. The Jama'at did not possess enough resources to reply. Yet our Imam, Khalifatul Masih IV administered powerful rebuttals to the "White Paper" brought out by the Government of Pakistan. These refutations were contained in a series of 18 booklets issued from London, and later published in one volume.

All efforts of their reformation having failed, all precepts fallen on deaf ears, warning of Divine punishments unheeded and having exhausted every other avenue, Hadhrat Khalifatul Masih IV رحمه الله تعالى, on 10th June, 1988, now challenged key leaders for a "Mubahala". Let the matter be judged by Allah, The Best of Judges.

One month after the challenge of Mubahala, Maulvi Aslam Qureshi who had gone underground, reappeared. It had been alleged that he was abducted and then murdered, and the name of the Head of Ahmadiyya Community was maliciously implicated. Aslam Qureshi's appearance was an ignominious disgrace for the opponents. The

**Below:** The World Tour of 1988. Huzur رحمه الله تعالى is in Sierra Leone, West Africa





very man whose disappearance was being used as a means to arrest our precious Huzur رحمه الله تعالى, reappeared to throw the Anti-Ahmadiyya movement into total disarray. Yet this was a minor manifestation of God's decree as compared to what was to follow a month later.

On 17th August, 1988 (only nine weeks after the challenge of Mubahala) the dictator, General Zia-ul-Haq boarded his military plane on a high security flight. Yet this flight was his last, for as the news broke, Zia had been blown out of the sky. Ahmadiyyat's greatest enemy bent on destroying the community was destroyed himself.

### 1989 - 100 years of Ahmadiyyat

The Ahmadiyya Movement was established on March 23, 1889. It completed its one hundred years, by Divine grace, on March 23, 1989. Huzur رحمه الله تعالى issued instructions for the jubilant ceremonies, which were to take place in various parts of the world.

Grand ceremonies took place in almost 100 countries in which eminent leaders were invited while newspapers, radio and television carried news prominently. Islamic literature prepared for this occasion was distributed to the general population.

On March 23rd 1989 all Ahmadis offered special prayers for the progress of the Jama'at and made a vow to continue their efforts in bringing the victory of Islam a step closer. In 1989 the number of new converts increased ten fold. Ahmadis living in Rabwah though, were not allowed by the Government of Pakistan to celebrate this historical event in any shape or form.

The joy of the Community evident from the flag hoisting at the Fazl Mosque, to the Atfal march past and recital of Nazms by Nasirat, the Ahmadiyya Community under the dynamic leadership of Hadhrat Mirza Tahir Ahmad رحمه الله تعالى entered into a new century.

### 1991 Centenary Qadian Jalsa

1991 marked the 100th Annual Conference to be held in Qadian. This was a historic event; therefore Hadhrat Khalifatul Masih IV رحمه الله تعالى decided to attend the Jalsa himself. Since 1946 this was the first occasion that the soil of Qadian was once again blessed with the presence of a Caliph. The joys on the faces of all participants was clear to see. A glimpse of Huzur رحمه الله تعالى was all that these devotees wanted. Thousands of Ahmadis from India, the UK, Germany, the USA, Canada, Japan, Australia, Indonesia and Africa converged upon the hamlet of Qadian. A tide of humanity greeted Huzur رحمه الله تعالى and those of us fortunate enough to have travelled to Qadian for this historic occasion, a reality dawned upon us. How fortunate, how blessed we were to have our Khalifa in our midst.

Yet for Huzur رحمه الله تعالى himself his joy was concealing the anguish and concern of loving husband for his wife. Hadhrat Asifa Begum had travelled to India with Huzur رحمه الله تعالى, displaying her unstinting support and love for her husband and Khalifa despite the fact that she was suffering great pain due to cancer.



**Above :** Opening ceremony of Baitul Zikr in Toronto takes place on 7th October 1992

**Left:** 1994: Opening ceremony of Baitul Rehman, Maryland, USA



### April 3rd 1992

Hadhrat Sayyeda Asifa Begum, wife of Hadhrat Khalifatul Masih IV, and a grand daughter of the Promised Messiah عليه السلام, passed away on April 3rd, 1992. The fortitude of Huzur رحمه الله تعالى was exemplary as he went about the affairs of the Jama'at with an unrivalled and unique demonstration of commitment. Yet Huzur's رحمه الله تعالى heartache was apparent. The pain that he wielded in his heart overcame Huzur رحمه الله تعالى during the congregational prayers he led. As he went before his maker his heart opened and the tears of his loss flowed, yet this was tempered with a resolve and acceptance that this was God's will. So passed to another World a lady of grace. Hadhrat Asifa Begum the beloved wife of our precious Huzur رحمه الله تعالى, his friend and confidante left our beloved Khalifa's side to return to her maker.

### 1992 - MTA becomes reality

Huzur رحمه الله تعالى launched the first ever Muslim Television Satellite Station on August 21st, 1992 in London. Now the voice of Ahmadiyyat, the true Islam, is reaching the ends of the Earth by the grace and bounty of God Almighty. There was a time said Huzur رحمه الله تعالى when we talked about the launch of a radio station and used to believe it was not within our capability to launch such an ambitious scheme. Yet today look at Allah's blessing we have surpassed even that thought as we launch MTA International. All praise belongs to God.

Muslim Television Ahmadiyya (MTA) is watched by millions of people in five continents. It is worthy of note that the Friday Sermon is translated simultaneously into six languages. In 1999 MTA started its digital transmissions. All the administration and the overall supervision of MTA was an area which Huzur رحمه الله تعالى maintained a deep interest in. Huzur رحمه الله تعالى personally initiated new programmes and participated in countless broadcasts ranging from lectures, Dars, Question and Answer Sessions, the Holy Qur'an, to Homeopathy, from Arabic to French, from the young to the old, Huzur رحمه الله تعالى ensured that MTA sought to provide an education and training medium unrivalled in history. It was Huzur's رحمه الله تعالى vision of passion that turned MTA into a reality. In lamenting this channel, yet another Divine promise to Hadhrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi was fulfilled, "I shall carry thy message to the ends of the Earth." (Al Hakam, Vol II, Nos. 24-25 Aug. 20-25, 1897 p.14)

### 1993 - The International Bai'at

The first International Bai'at (initiation ceremony) took place in 1993. This is now held every year on the occasion of the UK Annual Conference in July. It is watched by millions of members all over the world. New converts join the Jama'at during the year take a pledge of allegiance at the blessed hand of Huzur رحمه الله تعالى.

On July 30th, 2000 at 1 p.m. on the occasion of 8th International Bai'at, forty million people (40,138,975 to be exact) took the pledge of allegiance and became members of this Divine Community. Alhamdulillah.

**Top right:** The first MTA mobile transmission unit  
**Middle right:** The International Bai'at in 2002



Photo: Umair Aleem

### 1993 - Humanity First.

Service to humanity was always central to Huzur's رحمه الله تعالى thinking through the launch of various schemes. The need to help through practical assistance and raising of funds was something to which Huzur رحمه الله تعالى devoted much time and energy. The UK carried the distinction and blessing of being the Jama'at that launched the Humanity First Charity, which has now spread to many countries of the World. Under Huzur's رحمه الله تعالى instruction Majlis Khuddamul Ahmadiyya had in 1992 initiated convoys to the war-

torn parts of the Balkans primarily, the former Yugoslavia. This had culminated in the delivery of food, medicine and clothing to many refugees who had been homeless. Many Khuddam also volunteered to participate in convoys to the area and were truly blessed to receive Huzur's رحمه الله تعالى personal attention before during and after their trips. Huzur رحمه الله تعالى would meet with those who went and would also speak over the telephone during the visits and then ensure he met with anyone upon their return. It was not just an overview Huzur رحمه الله تعالى wanted, but meticulous detail of what happened and what more could be done.

It is a testament to Huzur's رحمه الله تعالى vision and passion to help his fellow human beings that today this humanitarian organisation has sent huge consignments of food, clothing, and medicine to many countries including Bosnia, Kosovo, Sierra Leone, Liberia, and Tanzania. Physicians belonging to the Ahmadiyya Muslim Community have volunteered their time to go to the war ravaged countries to provide urgent medical help.

The Community is actively providing help to the needy and the poor in Third World countries. It also provides assistance to victims of natural or man made disasters. From blood donations to teaching of IT skills and other arts and crafts, the organisation born from Huzur's رحمه الله تعالى vision is now establishing training centres across West Africa.

#### 1994

Hadhrt Khalifatul Masih IV رضي الله عنه was an outstanding physician in the art of homeopathic medicine. On March 23, 1994 Huzur رحمه الله تعالى started delivering lectures on homeopathic medicine on MTA, which were later published under the title "Homeopathic Ilaj bil-Misal".

Homeopathic clinics now run by the Jama'at dispense free medicine to people irrespective of their creed, colour or place of origin. Ninety-three such free clinics are now operating in Indonesia.

Medication is prepared and given to the patients as prescribed in Huzur's رحمه الله تعالى book.

In Rabwah, the Tahir Homeopathic Clinic and Research Institute is now operating three free clinics. Last year it dispensed free medicine to 44,000 patients. The Institute plans to open new clinics in other countries and to connect all such clinics operating in any country through the email system. Patient records and diagnosis will be maintained on a CD which will facilitate treatment anywhere in the world. This will perhaps be the first virtual homeopathic medical office.

Homoeopathy remained a central part of Huzur's thinking. His passion inspired countless thousands if not millions to benefit from remedies provided by homoeopathic medicine.

The weekly newspaper Al-Fazal International started its publication from London on January 7th, 1994. It is printed at the Raqem Press. The Press is equipped with modern printing equipment and is owned by the Movement.

#### 1999

Huzur رحمه الله تعالى paid particular attention to published translations of the Holy Qur'an into major languages of the world. Up to 1989 the Community had translated the Holy Qur'an into twenty-seven languages. Ten years later it completed translations into another twenty-six languages, bringing the total to 53. During Huzur's lifetime he was able to complete a revision of the Urdu translation of the Holy Qur'an.

#### 2000 - Indonesia

Hadhrt Khalifatul Masih was the first Khalifa to visit the largest Islamic country. Huzur's رحمه الله تعالى visit lasted from June 19th to July

**Below:** Huzur رحمه الله تعالى meets members of Humanity First (1992)





11th, 2000. This was truly a historic and momentous occasion during which Huzur رحمه الله تعالى met the President of Indonesia. During the visit Huzur رحمه الله تعالى laid the foundation stone of a mosque as well as a secondary school. On June 28th, 2000 Huzur رحمه الله تعالى had a meeting with the President of Indonesia, and later addressed a large crowd of TV, Radio, & press reporters. During the visit Huzur رحمه الله تعالى also met with Chairman National Assembly, Mr. Ameen al-Raees. Huzur رحمه الله تعالى gave an inspiring lecture on the topic of 'To Find Again Prophetic Vision of Religion' to the students of Gadja Mada university, followed by a Question & Answer gathering in which professors, doctors, intellectuals, and students took part. Huzur رحمه الله تعالى also participated in the Annual Conference of Indonesia and addressed large crowds.

By the grace and mercy of Allah, there are 542 branches of the Movement scattered over various Indonesian islands, 289 mosques, and 110 Ahmadiyya preaching centres.

### 2002 Baithul Futuh Foundation stone is laid

The Foundation stone for the Baitul Futuh Mosque was laid by Hadhrat Khalifatul Masih IV رحمه الله تعالى on the 19th October 1999 in a ceremony attended by 2000 guests.

The Review of Religions saw its 100 year of publication in 2002. The Promised Messiah عليه السلام once expressed his desire to have ten thousand copies of the magazine circulated. By the grace of Allah in January 1994 under Huzur's رحمه الله تعالى instructions the magazine reached its circulation of ten thousand.



**Above:** Huzur رحمه الله تعالى signs plaque of Mirza Tahir Ahmad Hall in Indonesia

**Below:** Huzur رحمه الله تعالى with members of the Jama'at in Indonesia





## 2003 Maryam Shaadi Fund

On 21 February 2003, Huzur رحمه الله تعالى launched the Maryam Shaadi Fund to give financial help to girls in poor families for their marriage. This scheme was the final scheme announced by Huzur رحمه الله تعالى before he passed away but this act has ensured that already hundreds of families have benefitted from direct assurance in terms of financial help in the organising of weddings. It is poignant that this scheme was named after Huzur's رحمه الله تعالى mother who helped to shape and nurture the young Hadhrat Mirza Tahir Ahmad. Huzur رحمه الله تعالى regarded all the daughters of the community as his responsibility and this scheme was testament to his devotion and concern for them.

Upon reflection, it is notable that the first and last scheme launched by Huzur were devoted to helping others. Huzur رحمه الله تعالى always taught, through his personal example that helping others was incumbent on all of mankind.

## April 18th 2003

Hadhrot Mirza Tahir Ahmad, Khalifatul Masih IV, delivered his last Friday Sermon at the London Mosque on 18th April 2003 and that same evening, attended a lively Majlis Irfan (Question and Answer session).

## A Summary in English of the Friday Sermon of Friday 18th April 2003 (Transcribed by Mrs Sharmeen Butt)

In Huzur's رضي الله عنه last Friday, Huzur رضي الله عنه commenced explaining the Divine attribute of Al Khabir (The All-Aware) through Quranic verses. These were 4:95, 11:112, 17:97.

Next Huzur رضي الله عنه elucidated the prophetic references in the Holy Quran that have been fulfilled through the ages. Huzur رضي الله عنه recited a verse from Surah Yasin (36:37) and explained that at the time of the advent of the Holy Quran the Arabs were only aware of the husbandry of the 'date' whereas now science has proved that let alone fruits, all matter and anti-matter is produced in pairs. Commenting on a verse from Surah Al Inshiqaq (84:4,5) Huzur رضي الله عنه said that this refers to the discovery of the Americas and the commencement of scientific progress. Huzur رضي الله عنه pronounced that a verse of Surah Al Falaq (113:5) is a most magnificent prophecy about the 'divide and rule' policy of great powers of the world, in particular of the Imperialist rule of Britain of the last century. Huzur رضي الله عنه called the verse a 'summary' of Imperialist values but added that despite all this Islam would advance and triumph. Speaking about a verse of Surah Al Kahf (18:26) Huzur رضي الله عنه said that he has been to see the caves mentioned therein and that it was indeed courageous of those who believed in the unity of God to have escaped to the wilderness to get away from those who associated partners with God. Huzur رضي الله عنه observed that the prophetic mention in Surah Al Rahman (55:25) of the sailing of lofty ships was fulfilled by the creation of large fleets. Huzur رضي الله عنه also mentioned the enormous naval power that USA is employing in the war against Iraq. Huzur رضي الله عنه explained that the references in Surah Al Adiyat (100:10,11,12) and Surah Al Infitar (82:5,6) are prophecies that have come true with the extraordinary advancements made in the field of archaeology.



**Top:** Aerial view of the Baitul Futuh site when it was purchased by the Jama'at. An image of the mosque has been blended in to show where the mosque was built.

Next Huzur رضي الله عنه recounted a few ahadith that illustrated that the One who would always inform the Holy Prophet صلى الله عليه وسلم was indeed the all-Aware God. Huzur رضي الله عنه narrated a tradition in which the Holy Prophet صلى الله عليه وسلم declared to his then enemy Suraqa that one day he would wear the bracelets of the Emperor Kisra of Iran. What seemed highly implausible then actually came true by Suraqa's subsequent acceptance of Islam and Islam's domination in Iran during the time of Hadhrot Umer رضي الله عنه. Among the spoils of war were the sumptuous bracelets of Kisra that were given to Suraqa. Among the prophetic ahadith that Huzur رضي الله عنه recounted was one where the Holy Prophet صلى الله عليه وسلم said about Hadhrot Ali رضي الله عنه that his beard would be coloured with blood. Huzur رضي الله عنه recounted a few traditions of the Promised Messiah عليه السلام that exemplified that he too was indeed Divinely informed about times to come.

## Number of Ba'aits During the Lifetime of Huzur رحمه الله تعالى

1st International Ba'iat	1992/93	204,308
2nd International Ba'iat	1993/94	418,206
3rd International Ba'iat	1994/95	845,294
4th International Ba'iat	1995/96	1,602,721
5th International Ba'iat	1996/97	3,004,584
6th International Ba'iat	1997/98	5,004,591
7th International Ba'iat	1998/99	10,820,226
8th International Ba'iat	1999/00	41,308,376
9th International Ba'iat	2000/01	81,006,731
10th International Ba'iat	2001/02	20,654,000



# The end of a glorious era and the heralding of a new dawn.

By: Tariq Ahmad BT, Naib Sadr Majlis Khuddamul Ahmadiyya UK

"All that is on it (earth) shall pass away, and there will remain (only) the person of the Lord, Master of glory and Honour" Holy Qu'ran 55:27-28.

The day was Saturday 19th April 2003, and it appeared to be like any other April Saturday morning, yet this day was no ordinary day and when the sun finally set on April 19th, the whole community and friends of the Jama'at were engulfed in a united grief.

The events began to unfold at around 9.30am that morning. Amir Sahib UK, Rafiq Hayat Sahib, received a phone call from Mirza Luqman Ahmad Sahib, son in law to Hadhrat Khalifatul Masih IV, asking him to make his way as quickly as possible to the Fazl Mosque. Recounting the call Amir Sahib spoke of how various thoughts passed through his mind, yet nothing prepared him for the news that awaited him. It was of the most tragic nature. Our beloved Imam, our dear and precious and loving Huzur رحمه الله تعالى, Hadhrat Khalifatul Masih IV, Mirza Tahir Ahmad Sahib had returned to his maker.

Events seem to move apace. After the initial news had been conveyed, one can only imagine the immense sense of grief and heartache being felt, yet God's mercy descended over the office bearers of the community as preparations and arrangements began for what was to rank as some of the most historical and emotional days for the Jama'at in the UK. For Majlis Khuddamul Ahmadiyya UK the events of these 5 days in April were to be particularly significant.

By midday, the key office bearers of the UK Jama'at had been efficiently and quietly assembled in Amir Sahib's office. To the outside world there was air of normality, yet the quiet sobs of grief, the eyes welling with tears, the immense pain of an unimaginable loss was at times hard to contain for those who shared those moments of prolonged silence. Our beloved Imam, those smiling eyes, those gentle words, those loving caring glances, the affection, the laughter, the comfort of his embracing arms were no more. Each individual was momentarily engulfed in their very personal grief, a time of quiet reflection of their memories of this unique individual, a man of God our dearest and beloved Huzur رحمه الله تعالى.

Amir Sahib UK had immediately upon learning of the passing away of Huzur رحمه الله تعالى conveyed this tragic news to Sahibzada Mirza Masroor Ahmad Sahib, the Nazir Ala in Rabwah. As his instructions were received from Rabwah, a sense of fortitude and calm descended over the key office bearers, as personal grief had been locked away to ensure the tasks in hand could be undertaken.

Majlis Khuddamul Ahmadiyya was given the specific tasks of security and Waqre Aml. This included the preparation of the Fazl Mosque site for the mourners who were already beginning to arrive and the sizeable number of people that would gather once the

information of Huzur's رحمه الله تعالى passing was conveyed to the Jama'at at large. By the early afternoon many arrangements were already underway, with senior members of the Jama'at, undertaking the various tasks of informing the Jama'at and receiving visitors and calls to the Mosque. There were so many logistical issues to consider, yet because of the sheer grace of Allah every task seem to be free of obstacles and minor miracles of Allah's Grace were evident.

The tragic news of Huzur's رحمه الله تعالى passing away was conveyed to the World by Munir Ahmad Javed Sahib, Private Secretary to Hadhrat Khalifatul Masih IV, through a message from Sahibzada Mirza Masroor Ahmad Sahib on MTA International. The very medium that had been the vision turned reality of our beloved Huzur رحمه الله تعالى, now carried the news of the passing of its founder.

*"The fourth representative of the second manifestation of the Imam of the Ahmadiyya community who propagated Islam to the corners of the earth, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV has passed away. Innna illahi wa inna alaihi raji'oon.*

*It is with deepest of grief and sadness that the worldwide Ahmadiyya community is informed today, 19th April 2003, 9am London time with divine decree Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV passed away due to heart failure, . Innna illahi wa inna alaihi raji'oon.*

*Our hearts are crushed with grief and a sense of shock; however, we say in the words of our master, the Holy Prophet Muhammad Mustapha (peace and blessing be upon him -insert Arabic) that whilst our hearts are grieved and our eyes are tearful, yet we submit to the will of God. May Allah the exalted enable the Jama'at to bear this grief and this loss with steadfastness, fortitude and courage. May He Himself help and assist the community in this most difficult hour and during this sensitive phase and as ever before, may He enable us to submit to His will and fulfil all the requisites of sincerity. My He Himself facilitate His promise inherent in "and that He will surely give them in exchange security (and peace) after their fear" (24:56) Ameen*

*We have belief, indeed absolute belief and our hundred years experience bears witness to it that Allah the Exalted has never abandoned the Ahmadiyya Community and now too the very same God will be our benefactor, Helper and Protector. Inshallah ul aziz.*

*Mirza Masroor Ahmad  
Nazir E Ala  
Sadr Anjumun Ahmadiyya  
Rabwah, Pakistan.*

## The role of Majlis Khuddamul Ahmadiyya UK

The first priority was arranging for the transportation and delivery of ice to ensure that our beloved Huzur's رحمه الله تعالى body, which remained at the mosque premises, was kept in a room at the prescribed temperature. We were informed that the following day Sunday 20 April would see Huzur's رحمه الله تعالى body moved to the Mahmud Hall where it would lie in state until the funeral arrangements had been finalised. This therefore involved an extensive operation of cleansing Mahmud Hall and arranging for fans and ice boxes to be placed in the hall prior to the body being moved there. Another room adjoining the Mahmud Hall was also prepared where Huzur's رحمه الله تعالى body was kept overnight. The Hall and Huzur's رحمه الله تعالى residence was also secured to ensure that tight discipline and security was retained at all times. In each action minds had to be cleared and our hearts heavy with grief and pain, had to be kept at bay to ensure that we could arrange and bid farewell to our beloved Huzur رحمه الله تعالى in a befitting manner. For so many years Majlis Khuddam Ul Ahmadiyya UK had benefited immensely from Huzur's رحمه الله تعالى invaluable advice and direction, his personal involvement and his devotion to our development. These 5 days were test of what we had truly learnt from our beloved Khalifa.

As the Jama'at made arrangements for boarding and lodging, Khuddamul Ahmadiyya assisted as and where required. Yet our primary duties were to ensure the security of the Fazl mosque premises and upon reflecting back to that period, our Khuddam Mash'allah, provided an extensive and comprehensive level of cover. The days were not limited by minutes or hours but merged into a period of continuous activity. Miracles happened.

From directing traffic around the streets of Fazl Mosque to the laying of mattresses at Baitul Futuh for those coming to pay their respects, Khuddam were working tirelessly. Personal and work commitments were put to one side as everyone responded and got their tasks done. There was no lengthy discussion there was no formal organisation of the event, as there were variables beyond what most, perhaps everyone, involved had experienced before. However, the level of obedience and strict adherence to the directives being received exemplified why the Ahmadiyya Jama'at is God's own Jama'at.

It was decided that Huzur's رحمه الله تعالى body would be moved directly from Huzur's رحمه الله تعالى residence to the Mahmud Hall and for this purpose scaffolding was erected. As partitions were removed and the coffin appeared, three levels had been constructed. From the Permanent Security staff on the first level to Khuddamul Ahmadiyya on the next to members of Ansarullah on the ground level, the coffin carrying the precious body of our Huzur رحمه الله تعالى was moved to its place at the centre of Mahmud Hall. This for some of the most senior members was the first time they would view the body of Huzur رحمه الله تعالى and the tears of emotion flowed as the beautiful face of our Khalifa was revealed. Huzur رحمه الله تعالى had indeed passed back to the Creator yet the body which had carried the spirit of the Man of God was radiant.

The next three days saw thousands of mourners pass by the coffin of Huzur رحمه الله تعالى, as it lay in state. Majlis Khuddamul Ahmadiyya

arranged the queuing systems and also the security in around the Mahmud Hall yet it was done in a manner subtle enough to allow all Jama'at and non Jama'at members alike to pay their respects in a very personal way. The level of coordination at all levels of the Jama'at was fluent as the viewing arrangements shifted from the men to the ladies, whilst ensuring the ice boxes were refilled and that the air-conditioning and fans were operating to sustain the required temperature in the hall. The stream of mourners seemed endless as the queues wound around the streets of Southfields. Yet everyone waited displaying patience and showing great respect for our beloved departed soul, a very private yet shared grief.

As the whole community came together the Jama'at received the full support and backing of the local authorities including the Council and the police. Roads were closed and the police provided a permanent but discreet presence and assisted the Khuddam in managing the traffic flows in the area. Local schools and colleges, without hesitation, opened their gates to the Jama'at which helped to overcome the issues of managing both the growing number of people and cars which were arriving.

This whole period was marked by many memories for all concerned. One such moment was on Sunday evening. As the crowds subsisted in the evening and the last mourner had paid his respects, a few senior members of the Jama'at and Majlis Khuddamul Ahmadiyya, together with select members of the MTA International team arranged the Mahmud Hall to allow for the MTA to broadcast images of beloved Huzur رحمه الله تعالى to the millions across the World. As Huzur رحمه الله تعالى lay in state it became difficult for many of us on duty to contain our locked emotions of the last 48 hours. It was almost as if Huzur رحمه الله تعالى was asleep. He looked so peaceful, so beautiful as a light radiated from his face. Memories of this man, dear to millions, adored by so many came flooding back, and how the heart ached and tears flowed.

## The Day of the Inthikhab (Election) of Hadhrat Khalifatul Masih V

### Tuesday 22nd April

The three days since Huzur's رحمه الله تعالى passing away had at times been almost surreal. Events and activities were taking place at a pace yet all around there was sense of calm and serenity. It was as if God's hand had descended over his community. Every person acted in the most dignified manner.

Yet today was to be the last day that mourners would be able to pass by the coffin of our beloved Huzur رحمه الله تعالى, the time was near when the coffin was to be sealed and preparations finalised for the meeting of the Electoral College for the purposes of electing a new Khalifa.. It was announced that the Electoral College would assemble that evening after Maghrib and Isha prayers.

Majlis Khuddamul Ahmadiyya UK was given the primary responsibility for the external arrangements for this most important of events. Upon reflection there is no doubt that this was by far the most heavy and demanding responsibility, which has been given to the UK Majlis since its formation. It bore no comparison with organising events and Ijtemas, this was a unique occasion and there



was a great responsibility on members of Majlis Khuddamul Ahmadiyya. Under the stewardship of Sadr Majlis, all the Naibeen were allocated specific responsibilities and Regions were briefed as to what was expected from them. In essence the whole Fazl Mosque complex had to be secured and cleared of all people.

The scene was amazing. As the mosque doors closed a hush descended over the thousands of members of the community who thronged the surrounded streets. Understandably the roads were closed and had been transformed as an extension of the mosque, as prayer mats and carpets were laid across the roads. All waited patiently and prayed to the Almighty. The whole scene was beamed live to millions across the world.

At 11.40pm the silence ended. For those of us so blessed and to be fortunate enough to be near to the Fazl Mosque an inkling of the pending momentous announcement was obvious. The thousands waiting on site and the millions watching on MTA International heard the microphone crackle to life and the distinguishable voice of Imam Sahib, Ataul Mujeeb Rashed, the Secretary to the Electoral Broad was heard. In an incredible display of controlled emotion, Imam Sahib glorified Allah and then followed with the announcement which was so anxiously awaited by over 200 million people across the world.

*'It is announced for the information of all members of the worldwide Ahmadiyya Muslim Community that following the Maghrib (dusk) and Isha (night) prayers, the Majlis Intikhab Khilafat (the Electoral College) established by Hadhrat Khalifatul Masih II, Musleh Maud (the Promised Reformer) رضي الله عنه convened at the Fazl Mosque London today, Tuesday 22nd April 2003, under the chairmanship of Respected Chaudhry Hameed Ullah Sahib. Pursuant to the rules and regulations, each member took an oath of allegiance to Khilafat-i-Ahmadiyya. After this, they elected the most respected Sahibzada Mirza Masroor Ahmad as Khalifatul Masih V (atba). The members of the Majlis Intikhab Khilafat immediately had the honour of taking the pledge of initiation at the blessed hand of Hadhrat Amirul Momineen Khalifatul Masih V, may Allah assist him with His Mighty help and Allah grant him a long life, and have also had the honour of meeting Hadhrat Amirul Momineen.*

*Alhamdulillah (All praise belongs to Allah). May Allah the Exalted in approval make this election most blessed. Amin. Our Merciful and Gracious God! O our Noble and Loving Lord, we are grateful to You that You have bestowed us with Your Grace and the Second Manifestation and have once again changed our state of fear to that of peace. O our Possessor of Power and Authority and Self-Subsisting and All-Sustaining God, we bear witness that once again Your Messiah and Mahdi's prophecy as stated in the journal Al-Wasiyyathas materialised with full glory and magnificence.'*

*All Praise belongs to Allah*

*Ataul Mujeeb Rashed*

*Secretary Majlis Shura*

*11.40 p.m. 22nd April 2003*

### **Sahibzada Mirza Masroor Ahmad Sahib, had been elected as Hadhrat Khalifatul Masih V** أيده الله تعالى بنصره العزيز.

As these words were relayed an incredible emotion ran through the assembled thousands, voices were heard far and wide praising Allah, tears flowed freely, tears of joy, of relief, of thanks to the

Almighty. Imam Sahib's voice was heard again that Huzur أيده الله تعالى بنصره العزيز had instructed for the doors of the mosque to be opened to allow members of the Jama'at to come inside and take Bait. (pledge of allegiance) at his hand. Almost immediately there was surge within the crowd desperate to catch sight of their beloved new Khalifa. Yet the gates were kept closed to avoid any kind of stampede occurring due the sheer numbers, which were pressed against the perimeter fence of the Fazl Mosque. Imam Sahib's voice was heard again. Huzur أيده الله تعالى بنصره العزيز has asked that you should sit down. In an instance once again a hush descended over the thousands who were present, and whether they were in the mosque, in the complex, on the pavements or on the roads around the mosque everyone just sat down where they were.

This spectacle, was incredible, like a wave in the ocean, the tide of humanity sat down immediately. " the level of obedience and adherence shown to the call of your Khalifa was unprecedented in the modern day" was one of the many comments, which were received from non Ahmadi friends watching on MTA.

Inside the Mosque Huzur أيده الله تعالى بنصره العزيز was like all those around him, extremely emotional. Mirza Masroor Ahmad Sahib, great grandson of the Promised Messiah عليه السلام was now Khalifatul Masih and he was already protected by the members of the permanent security staff. Before taking the bai'at Huzur's أيده الله تعالى بنصره العزيز jacket was replaced by the blessed coat of the Promised Messiah and his cap by the turban, one of the traditional marks of Khilafat. As he looked at the oath of allegiance he was about to recite one could sense the intense emotion of the great responsibilities which Allah had now put on Huzur's أيده الله تعالى بنصره العزيز shoulders. In a voice wrapped in emotion Huzur أيده الله تعالى بنصره العزيز took the bai'at and then briefly addressed the Community. " Prayer" said Huzur أيده الله تعالى بنصره العزيز was the most important factor and it was important that we all prayed very hard.

By now Khuddam on duty had relieved some of the pressures on the gates by allowing more people into the Fazl Mosque complex. But whilst emotions were high Huzur's أيده الله تعالى بنصره العزيز protection was most important. Thousands were waiting just to catch a glimpse of the new Khalifatul Masih. As Huzur أيده الله تعالى بنصره العزيز left the mosque most people only caught a sight of the tip of his turban as he proceeded to meet with the family members of the Promised Messiah عليه السلام. Yet the members of the Jama'at waited patiently, and they were not disappointed as Huzur أيده الله تعالى بنصره العزيز came back down and walked along the perimeter of the Fazl Mosque complex. People's faces displayed great joy as for many this was the first time they were seeing the blessed face of Hadhrat Khalifatul Masih V أيده الله تعالى بنصره العزيز.

The spirit of the Jama'at was reflected in small group of individuals who whilst these momentous events were taking place, were in the midst of preparing for the funeral the next day. It would be a great injustice that in reporting events, mention was not made of this team. Amazingly, in the space of a day permission had been granted to allow for the burial of Hadhrat Khalifatul Masih IV رحمه الله تعالى in Islamabad, Tilford Surrey. Bearing in mind the logistics of this task, the authorities and agencies which need to be

consulted and the permissions, which need to be sought, this approval was one of those many miracles that took place. Yet contingency arrangements had also been made at the Jama'at cemetery at Brookwood. Therefore, several Khuddam were engaged in preparing the graves at the two sites. It is testament to the dedication and devotion of these individuals that whilst the World's eyes were on Fazl Mosque and how they must have longed to have been present, they fulfilled their duty and tasks and ensured that all preparations were in order for the funeral, which would follow the next day.

**Wednesday 23 April 2003 Our final farewell to Hadhrat Khalifatul Masih IV رحمه الله تعالى**

The day had arrived to bid a final farewell to Hadhrat Khalifatul Masih IV رحمه الله تعالى. Many of us had not slept but a few hours over the last 5 days but as Amir Sahib reminded us, our responsibilities had not yet ended. Whilst the funeral arrangements had begun a few days earlier today was the culmination of those efforts. Once again the authorities from central to a local level were very supportive.

In addition to organising the security arrangements for the day there were also two Kafla's to organise. The first to accompany the funeral cortege carrying the body of Hadhrat Khalifatul Masih IV رحمه الله تعالى. Accompanying the hearse was to be 100 cars, a quarter carrying members of the family of the Promised Messiah with remainder devoted to some of the key international Jama'at representatives. Fazl Mosque was again a hive of activity but the fact that Khuddam had once again spent the evening before delivering letters to all our neighbours keeping them fully informed of events, meant there was nothing but words of support from those who live within the vicinity of the Fazl Mosque.

As people were seated into cars it was quite clear that there was a sense of urgency in ensuring that the first kafa was ready to leave on time. The reason behind this was that the police had arranged for the A3 to be closed for the full length of the funeral procession and therefore stationed units at many of the key junctions of this busy highway to coincide with the time the convoy would leave. It was again the sheer blessing of Allah that saw everyone ready and seated on time. Finally the blessed body of Hadhrat Khalifatul Masih IV رحمه الله تعالى was brought from Mahmud Hall to begin its last journey to its resting place at Islamabad. Select members of Majlis Khuddamul Ahmadiyya assisted in carrying the coffin to the waiting hearse.

The scene on route was again both moving and befitting as a farewell to our beloved Hadhrat Khalifatul Masih IV رحمه الله تعالى. A full police escort of cars and motorcycles accompanied the funeral procession all the way to Islamabad, some neighbours came out on to the pavements and stood in silence as the funeral procession passed by as mark of respect to a person they knew as a special resident of their neighbourhood. A helicopter met the funeral cortege near a key motorway junction and then stayed with the funeral procession until its arrival in Islamabad.

Again it noteworthy, that despite the fact that the funeral was taking place at Islamabad, there were some Khuddam who epitomised the





sprit of sacrifice and agreed to stay at the Brookwood Cemetery for the duration of the funeral. May Allah bless these individuals with an abundance of blessings.

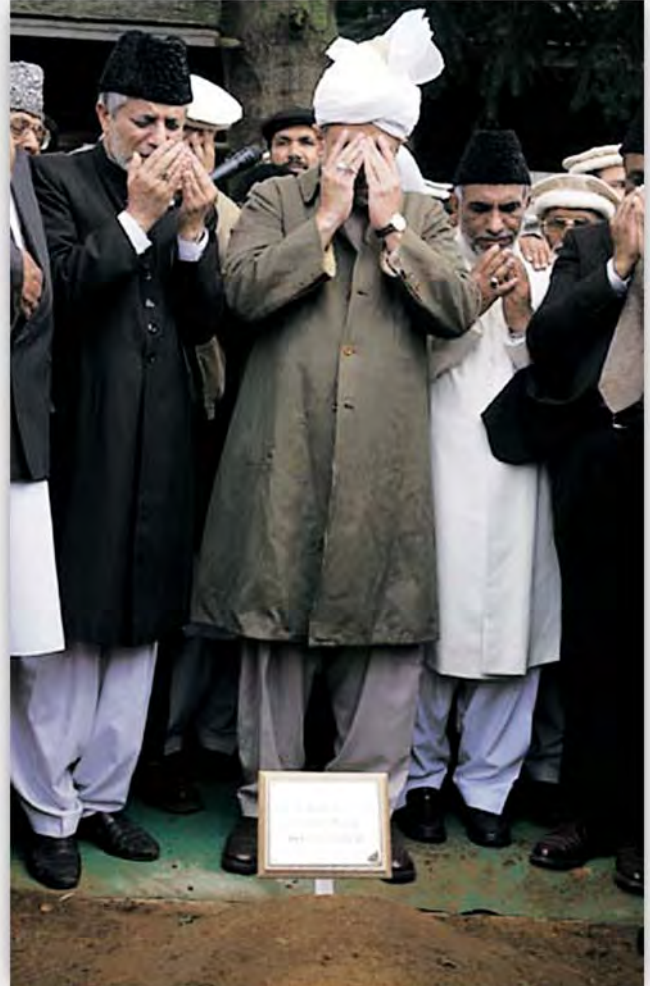
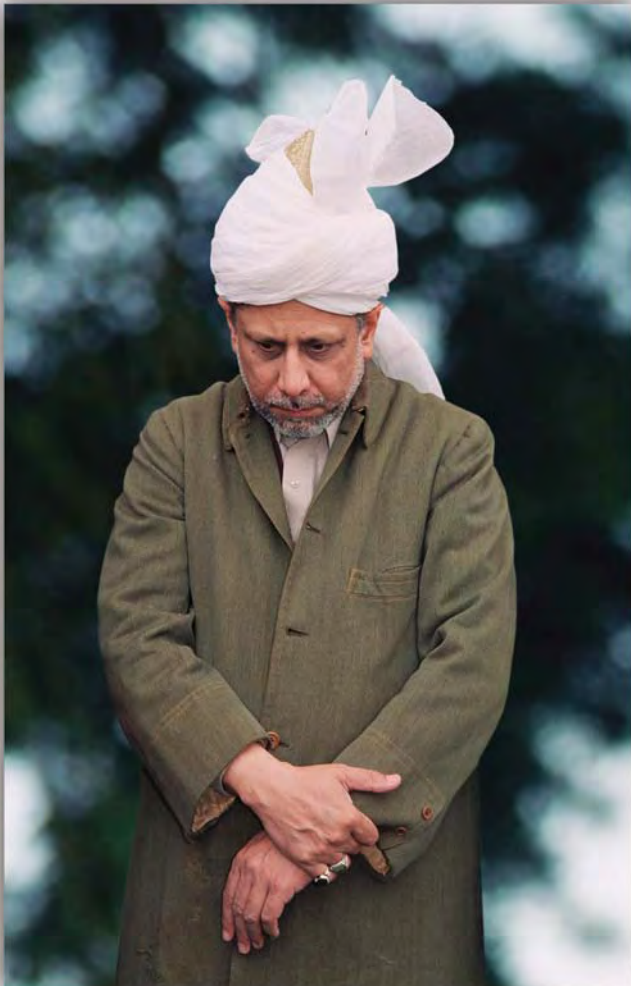
Upon arrival at Islamabad the coffin of Hadhrat Khalifatul Masih IV رحمه الله تعالى was moved to a special enclosure. Khuddam were positioned to cover all key areas including the 'Kitah Khas', which was to be the final resting place.

Upon arrival in Islamabad Huzur أيداه الله تعالى بنصره العزيز first led the Zohr and Asr prayer and then took another collective oath of allegiance from the assembled gathering. After this the funeral prayer of Hadhrat Khalifatul Masih IV رحمه الله تعالى was led by Huzur أيداه الله تعالى بنصره العزيز and Huzur أيداه الله تعالى بنصره العزيز himself helped to carry the blessed body to its final resting place. Huzur أيداه الله تعالى بنصره العزيز then personally supervised the burial and performed the final task of placing the plaque on the grave. By late afternoon on Wednesday 23 April the momentous events of the 5 days were drawing to a close. As Huzur أيداه الله تعالى بنصره العزيز led the silent prayer, many of the office bearers who had held back their emotions could hold back no more and wept in memory of the beloved departed soul.

Majlis Khuddamul Ahmadiyya UK matured as an organisation in these 5 days. The importance of the role of Khuddamul Ahmadiyya was clear for all to see, the vision and the importance laid by Hadhrat Musleh Mau'ood رضي الله عنه in establishing this

organisation of the nations' youth was practically demonstrated. The response and commitment of our Khuddam was incredible. Yet it was the whole Jama'at, which came to together as one. Man, woman and child, young and old. Everyone shared their grief, their time and carried whatever responsibility was given to them efficiently and to the best of what they could achieve.

It was Hadhrat Musleh Mau'ood رضي الله عنه who in addressing the nations youth said that regard the service of faith as blessing of the Almighty. How true these words ring. It was a privilege, an honour, a humbling experience and one for which we must give thanks, that we were involved in such a momentous chapter in the history of Islam. It was our beloved Hadhrat Khalifatul Masih IV رحمه الله تعالى who upon his arrival in the UK took a great personal interest into the affairs of the UK and he paid particular attention to the youth of the country. For many of us involved with the arrangements of these 5 days we were fortunate enough to have enjoyed a very close relationship with our beloved Huzur رحمه الله تعالى. Huzur رحمه الله تعالى took part in our activities and oversaw our progress and reform as would a loving father to a child. He was our father, our teacher, our friend, our guide. Simply put 'our Huzur' رحمه الله تعالى. It was a privilege to have known such a wonderful human being, a man who knew us through our instincts and expressions. He shared our joys and wiped clear our tears. We hope and we pray that in our humble efforts we were able to do justice to his memory and to the time Huzur رحمه الله تعالى invested in us.











## MAXIMS

Hadhrat Mirza Tahir Ahmad رَحْمَةُ اللَّهِ تَعَالَى  
Khalifatul Masih IV 1982 - 2003

*While we are gathered here to build we must not forget decay. The two processes are inseparable. Decay begins where constructions ends. Nothing and no one can resist the relentless hand of time nor defeat its ultimate purpose.*

*Foundation Stone Laying Ceremony  
of first Ahmadiyya Muslim Mosque in Australia  
Friday 30th Sep 1983  
p3*

*...the history of religions also teaches the eternal lesson that failure and defeat are the ultimate doom of materialism.*

*Foundation Stone Laying Ceremony  
of first Ahmadiyya Muslim Mosque in Australia  
Friday 30th Sep 1983  
P6*

*...But permit me to say that those who ponder and have wisdom do not wait for the future to take shape. They can read in the tiny seed of today the signs of the huge tree of tomorrow.*

*Foundation Stone Laying Ceremony  
of first Ahmadiyya Muslim Mosque in Australia  
Friday 30th Sep 1983*

*The question is that every country has a climate and not all the flora can flourish in that climate. Dates flourish in deserts but not in the chilly north. Similarly, cherries cannot be sown in the desert; they require a special climate. Shariah also requires a special climate. If you have not created that climate, then Shariah cannot be imposed.*

*Shariah relationship between religion & politics in Islam, p9  
Speech given at Suriname  
3rd June 1991*

*I believe that religion can be permanent and universal; provided its principles are deep rooted in the human psyche. The human psyche is unchangeable. And that is exactly what the Holy Qur'an claims. It says it's Deen-ul-Fitra: meaning a faith or a law based on human nature.*

*Shariah relationship between religion & politics in Islam, p11  
Speech given at Suriname  
3rd June 1991*



# Huzur رحمة الله تعالى a keen photographer



Above: A photo by Hadhrat Mirza Tahir Ahmad رحمة الله تعالى



Above and Below, photos by Hadhrat Mirza Tahir Ahmad رحمة الله تعالى







## **Aspects of Huzur's** رحمه الله تعالى **Life**

### **Quotations of Hadhrat Khalifatul Masih IV** رحمه الله تعالى **from 'A Man of God'**

A book by Iain Adamson, first published in 1991 by George Shepherd Publishers

#### **Morning Walk**

"No one speaks at first on the morning walk-it is thinking time"  
P9.

### **About his Father, Hadhrat Khalifatul Masih II** رضي الله عنه

"He appeared to be very remote in early childhood, we held him in awe," Huzur recalls. "Although he loved us, and sometimes played with us, but still there was a separation, a distance of station because he was the Head of the Ahmadiyya Community. We never took advantage of the fact that he was our father and there always remained a distance of stations between us"

"As children it was very seldom that we took the liberty of





responding in a relaxed way to a playful attitude on his part. Occasionally we did and personally I did more than the other children and sometimes made him laugh and that was my personal distinction."

P18

"My father was very cautious about praising us in any way or letting us know that he liked something. Occasionally he made a remark of appreciation. Otherwise he kept quiet. He wanted us to develop independently, without any support from him.

"He always tried to make us aware that we were ordinary people and that we had no special advantages in being his sons."

### His studies

"For instance, my scientific studies were a total failure as far as obtaining good marks is concerned. But they opened new avenues from me and I would study other books on their subjects and enjoy myself by enlarging my knowledge, but it was not the knowledge that would help you as far as getting diplomas and degrees. I was just in love with knowing more and more"

P22.

### Schools in Africa.

"The school in Qadian admitted everyone - one did not have to be an Ahmadi. It is a principle we have carried through in all the schools we have founded in Africa and other continents."

P27

### Promised Reformer

In January 1944 Hadhrat Khalifatul Masih II رضي الله عنه announced that he was the Promised Reformer. Hadhrat Mirza Tahir Ahmad recalled his feelings in the following words:

"Everyone was jubilant and joyful. Everybody was stirred - there was a great mood of celebration. I knew I was just a drop in the ocean and I felt that way. I do remember however, that my mother was

very happy. She used to pray to God that he would show some sign to the Khalifa. She was very happy that, in her lifetime, God had revealed to the Khalifa that the claim of his followers was not misplaced - that he was indeed the Promised Reformer."

p38

### Existence of God.

"I would pray to God: if you exist, then I am in search of you. Let me know that you are there otherwise I may drift astray and may not be held responsible. Maybe I am responsible, I would pray, but I think that I should not be held responsible."

Then one afternoon, he received God's answer.

"I was in a state of semi-consciousness - halfway between a dream and reality. I saw the entire earth squeezed into a ball. There was no creation of any sort visible - no life, no cities, nothing - just the earth. Then I saw each particle of the world tremble and burst out into a slogan: OUR GOD! Each particle was proclaiming the reason for its existence.

"The whole world was flooded with a strange light and every atom of the earth began to swell and contract in rhythm. I found myself repeating the words 'OUR GOD!'"

P51

### Acceptance of Prayer and Revelation

"Even as a child I used to pray and see my prayers being answered. I considered the possibility of it being a psychological phenomenon but after the proof of the existence of God had been shown to me, the incidence of my prayers being answered became so much more prominent that it was impossible not to notice. Accidental circumstances will not play a part in this fulfilment. This supportive evidence continued to grow stronger throughout my life and finally I experienced direct revelations from God."

P52



### Buying a car for £45 - a Morris

"It was not a bargain it was only worth about £15. It was a very interesting car I wasn't a mechanic in any kind of way, but I gradually learnt to be a mechanic with the help of that car. With two companions, Mahmood Nasir, who was training to be a missionary, and Afzal Bari, I went all over Europe in that car, we sometimes had to push it a very long way!"  
p67

### His method of Leadership

"It is a question of trying to impart your whole personality to the people who you work with. There is no other way I know — it can't be taught by just words. You must treat people in the way you want them to treat others."  
P75

### The Balance of chilli and salt.

"Food should not be very fatty — the less fatty the better for me. And it should not be too dry. Or if it is dry it should be very dry. For instance, overdone chicken tikka, not half done. But the balance of chilli and salt is the most important thing and ability to cover the smell of certain foods by the way you cook them. When I cook meat or fish I like to subdue the smell of because I do not like certain food smells as much as other people."  
p78

### Adjusting to the way people addressed him after he became Khalifa.

"I always felt awkward — as if they were addressing my position. And when people address me with words and expressions of great honour and dignity I felt very uneasy and had the impression that they were not talking to me but someone else. I almost wanted to look around to see who it was. That feeling of duality was with me for a very long time. Gradually I

became merged into the single person who was both myself and the Khalifa."  
p129

### Keeping his personal life private.

"I can understand why, but unless someone asked me a very deep piercing question where I have to reveal some aspect of my life in order to answer the question I try not to discuss my personal affairs or my personal feelings."

Sometimes, of course, I must do so in order to agitate the minds of people. And these issues can be emotional. So I am caught in a position which I cannot avoid.

But there are areas where I find life difficult. I cannot give compliments where they are not due. And, of course, in Islam one is told very positively not to divulge one's weaknesses. The Holy Prophet spoke very harshly of those who, out of apparent modesty or piety, spoke of their own deficiencies. He said this is not goodness. This is a cursed attitude.

When God covers you with His mercy He has put a veil in front of your inner and private life. He has not exposed your weaknesses. If you expose your innermost thoughts you are not behaving in a pious way.  
p143

### Choosing a Subject for Khutba Juma

"Sometimes there are verses which are so appropriate to the thought vaguely forming in my mind that suddenly what I should say dawns upon me immediately. Suddenly everything is clear. So that is why in most of my sermons I give reference to those verses and people have sometimes asked how I came to choose such an appropriate verses. Well the fact is that it is the other way





of the power of prayer because that can be a very selfish action. But when you turn to God and beseech in a most earnest manner for His special mercy, that is a different matter.

So if your concern for others is limited so also is the power of your prayer. But if you have a much wider concern for humanity, if you really share the suffering of others, then this produces a very special quality in your prayers. God hears those prayers much more than others.

If I get agitated about the sufferings of people in Africa or perhaps the persecution of people in our community, if I find myself in agony about the sufferings of others, then, at a special time, God will listen to me. I know this. This feeling for others and turning to God for help is a quality that must be promoted in all men and women.” p227

### **The Sahabis of the Promised Messiah عليه السلام in Qadian**

“They were immense in their influence because we found them so honest, so dedicated, so simple and so sincere, so scholarly yet so humble. They would listen to a child and his opinions as equals and work alongside them in the ‘dignity in labour scheme’ i.e. waqar-e-aml, without any feeling that it was beneath them.

“Their influence had a very strong spiritual aspect. It was to them that members of the Community went to for their prayers for these people were living models of communion with God.”

They had received far more revelations from God than any of the Khalifas at that time or since, he added, but walked the streets of Qadian as ordinary people and earned their living in humble occupations.

“They were accessible by all and if you asked them to pray for you perhaps the next day they would tell you, ‘I prayed so humbly’, God was so kind to let me know what is going to happen. “And it always happened as they said it would.

We therefore lived in an atmosphere of living experience we saw the reality of the truth of Ahmadiyyat and were daily witnesses of their communion with God. It is this living truth which I have asked the members to cherish and to guard most faithfully so as to be able to hand it on to the next generation. For the Qur’an says, and the Bible too, that when God created man, shaped and moulded him, mere life was not enough. He then breathed into him revelation of Himself.” p228

round. The verse chose me as an instrument to express the truth that it contains.

Sometimes events force me to speak on a certain subject - something momentous has happened in the world, there has been bad news or good news. Otherwise I have a general plan of things I want to say in the future. I want to tell Ahmadis what I like and what I dislike and how I expect an Ahmadi to behave in certain situations. Sometimes, but not very often, I receive a letter and the contents suggest a subject. It is then and there I will ponder on it and study the Holy Qur’an.” p147

### **Office Mulaqats with children.**

“They have been told so emphatically to be on their best behaviour that they are rather overawed when they come in. And yet they are one of the great delights of my office. I love speaking with children. I love their innocence. Talking with them is a great relaxation.” p204

### **Special acceptance of his prayers.**

“I have analysed it very calmly and at great length and it is my belief that God does it for the sake of institution of Khilafat. He does it so that the people’s faith can remain strong and unshakable and as an example to mankind. In that way His designs will go forward as He has ordained.

Secondly, I believe that the acceptance of prayer is very deeply connected with your care and concern for others. If you are only concerned with yourself and your family then you lose something

**Below:** Huzur رحمه الله تعالى with the companions of the Promised Messiah رضي الله عنه in Pakistan (1982).







عليه السلام

Hadhrat Mirza Ghulam Ahmad  
The Promised Messiah 1835 - 1908



1835

1889

1903

1904

1905

- 1835 Birth of Hadhrat Mirza Ghulam Ahmad عليه السلام .
- 1889 First initiation into the Association at Ludhiana on 23rd March.
- 1890 Hadhrat Mirza Ghulam Ahmad عليه السلام claims to be the Promised Messiah.
- 1891 Hadhrat Mirza Ghulam Ahmad عليه السلام claims to be the Imam Mahdi.
- 1892 First Mubhaila issued on 10th December
- 1893 Hadhrat Mirza Ghulam Ahmad عليه السلام is taught 40,000 roots of Arabic in one night by Allah. Announcement of prophecy about Lekh Ram on 23rd December
- 1894 Eclipse of the sun and moon during Ramadhan takes place as prophesied by the Holy Prophet صلى الله عليه وسلم . Jang-e-Muqaddas: Public Debate with Christians led by Abdulla Atham in Amritsar
- 1895 Library and the Zia-ul-Islam Press established at Qadian. Hadhrat Mirza Ghulam Ahmad عليه السلام visits Dera Baba Nanak, relic of founder of Sikhism.
- 1896 Great Conference of Religions: An address later published under the title 'Philosophy of the Teachings of Islam'.
- 1897 First newspaper issued under the title Al-Hakam. Fulfilment of the prophecy about Lekh Ram.
- 1898 Foundation of Talim-ul-Islam School.
- 1899 Compilation of the book 'Jesus in India'.
- 1900 Name 'Ahmadiyya' first appointed on 4th November.
- 1901 First Ahmadi by the name of Maulvi Abdur Rehman رضي الله عنه martyred in Afghanistan.
- 1902 Publication of the first English magazine under the name of "The Review of Religions."

- 1903 Martyrdom of Sahibzada Abdul Latif رضي الله عنه on 14th July. Spread of plague in the Punjab as prophesied.
- 1904 Claim of fulfilling the second coming of Krishna.
- 1905 'Al-Wasiyyat' (The Will) published introducing the concept of the heavenly graveyard.
- 1906 Formation of the Sadr Anjuman on 29th January. Publication of the Tasheezul Azhan on 1st March.
- 1907 Death of Dowie in accordance with the prophecy of the Promised Messiah عليه السلام on 9th March. Formal scheme started of enrolling members for the dedication of their lives in the cause of Ahmadiyyat.
- 1908 Hadhrat Mirza Ghulam Ahmad عليه السلام passes away on 26th May and Hadhrat Maulvi Noorud-Din becomes the first successor to the Promised Messiah. عليه السلام
- 1909 Establishment of Madrassa Ahmadiyya on 1st March.
- 1910 Foundation of the boarding section of the Talim-ul-Islam High School.







رضي الله عنه

Hadhrat hafiz Al-Haaj  
Hakeem Maulana Nooruddin  
Khalifatul Masih I 1841 - 1914

1909

1909

1909

1909

1909

- 1912/13 First Missionary appointed to the UK: Chaudhry Fateh Mohammad Sayaal Sahib.
- 1913 First publication of the Al-Fazl on 19th June. London is sent first Jama'at Missionary.
- 1914 Hadhrat Khalifatul Masih I رضي الله عنه passes away and Hadhrat Mirza Bashir-ud-din Mahmud رضي الله عنه Ahmad becomes the second successor to the Promised Messiah عليه السلام.
- 1915 Missions established in Ceylon and Mauritius.
- 1916 Completion of Minaratul-Masih in December.
- 1917 Foundation and opening of the Noor Hospital in Qadian.
- 1918 Rs5000 donated towards the education of the children of Muslim World War I veterans.
- 1919 Nazirs (Officials) appointed for the Sadr Anjuman Ahmadiyya.
- 1920 First Mission established in USA by Hadhrat Mufti Mohammed Sadiq Sahib رضي الله عنه.
- 1921 Maulana Abdul Rahim Nayyar رضي الله عنه becomes the first missionary to West Africa.
- 1922 Establishment of Lajna Imaillah on 25th December. First meeting of the Majlis-e-Shoora (Consultative body).
- 1923 Malik Ghulam Farid Sahib رضي الله عنه is sent to Berlin for the opening of a mission in Germany.
- 1924 Laying of the foundation stone of the Fazl Mosque on 19th October. Huzur's address at the World Conference of Religions in London on 23rd September. Maulana Zahoor Hussain رضي الله عنه becomes the first missionary to the USSR on 10th December.

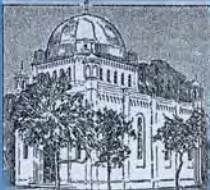
- 1925 Beginning of the Qadha (Judicial department) of the Jama'at Missions established in Syria by Maulana Jala-ud-din Shams رضي الله عنه and Valiullah Shah Sahib رضي الله عنه. Foundation of a school for ladies.
- 1926 Completion and opening of the Fazl Mosque by Sir Abdul Qadir Sahib. First Imam is Abdur-Raheem Dard Sahib. Publication of the Misbah magazine on 15th December. Beginning of the annual gatherings for ladies.
- 1927 Amatul Hayy Library opened at Qadian.
- 1928 Jamia Ahmadiyya (training centre for missionaries) opened on 20th May. Beginning of Seerat-un-Nabi conferences on 17th June. Huzur's special letter distributed to Hindu leaders at the meeting of the Congress.
- 1930 Ladies given the opportunity to participate in the proceedings of Majlis-e-Shoora.
- 1931 Hadhrat Khalifatul Masih II





# TIMELINE OF AHMADIYYA HISTORY

LONDON'S MOSQUE.



The picturesque eastern building at Southfields which is to be opened on Sunday by H.R.H. Emir, Feisal, D.C., Viceroy of Mecca, &c. &c.



HADRAT KHALIFATUL MASHIH II (White turban) at the Imperial Institute, London, where The Conference of Religions within the Empire was held in 1924.



About a speech of Hazrat Khalifatul Masih II the Secretary of the Conference (sitting centre) said: "We had a demonstration of an electric and spiritual personality. His sparkling eye, his manly voice, his rhythmic torrent of words, his beautiful gestures and scintillating humour captivated the audience which accorded him with a great ovation."

Referring to his attending the Conference, Sir Denton Ross, C.I.E., Ph.D., says: "This remarkable enterprise led to great publicity in the Press and secured considerable interest for our Conference."

رضي الله عنه

Hadhrat Mirza al-haaj  
Bashiruddin Mahmud Ahmad  
khalifatul Masih II 1889 - 1965



- 1889 رضي الله عنه appointed President of the All India Kashmir Committee.
- 1932 First installation of the telephone in some of the central offices at Qadian.
- 1933 Mohammed Ali Jinnah makes a speech at the London Mosque. First mosque established in Palestine on 3rd December.
- 1934 Ahrar attacks on Ahmadis. Launch of Terik-e-Jadid Scheme. Mission established in Nigeria on 27th November.
- 1935 Al-Fazl becomes a daily journal. Ahmadiyya Missions established in Burma, Hong Kong, Japan and Singapore. The Tadhkira incorporating the revelations and dreams of the Promised Messiah printed.
- 1936 Missions established in Argentina, Hungary and Yugoslavia.
- 1937 Mission established in Sierra Leone.
- 1938 Establishment of Majlis Khuddamul Ahmadiyya
- 1939 Nasiratul Ahmadiyya established in February. Religious Founders Day held on 3rd December. Flag of Ahmadiyyat first hoisted on 28th December.
- 1940 Establishment of Majlis Atfalul Ahmadiyya. Introduction of the Hijra Calendar based on the solar year.
- 1941 Foundation stone laid of the Mosque in Quetta.
- 1943 Translation of the Holy Qur'an into Swahili. Foundation of Lagos Mosque.
- 1944 Announcement of the fulfilment of the prophecy of the Promised Son in the person of Hadhrat Khalifatul Masih II رضي الله عنه .
- 1945 The publication of the first Khuddam magazine under the name of 'Tariq'. Missionaries sent to European and

- 1946 other countries.
- 1947 The Holy Qur'an translated into a further eight different languages. Hijrat (migration) from Qadian to Pakistan.
- 1948 Establishment of Rabwah as the headquarters of the Association on 20th September.
- 1949 First mission established in West Germany at Hamburg.
- 1950 The Muslim Herald published in June.
- 1951 Mission established in Trinidad.
- 1952 First publication of the Khalid in October.
- 1953 Initiation of riots and attacks on Ahmadis. Mission established in Burma.
- 1954 Assassination attempt on the life of Hadhrat Khalifatul Masih II رضي الله عنه .
- 1955 Missions established in Malta and the Hague.
- 1956 Mission established in Copenhagen. Khuddam pledge finalised.

BRITISH MUSLIMS WELCOME A PRINCE.



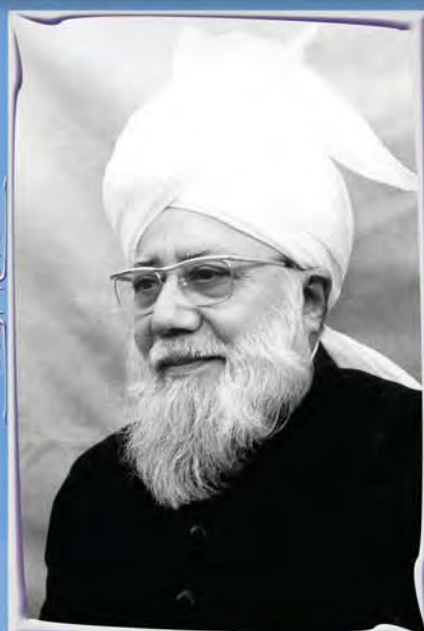
A group of the London Mosque... give a respectful salute to Hadhrat Khalifatul Masih II as he visits the Mosque, Prince of Saudi Arabia. His Royal Highness was present for more than two hours, and Arabic prayers were recited by Hadhrat, Imam.







1909



OPENING OF THE FIRST & THE ONLY MOSQUE IN LONDON.

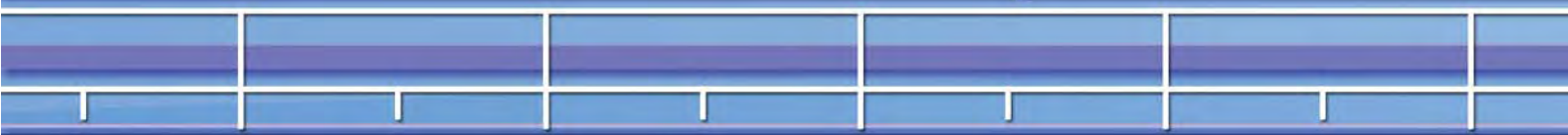


Hundreds of distinguished gentlemen are turning to the telegraphic rooms of Her Majesty's Palace.

"East and West have rarely met in a setting so strange and picturesque as such a meeting, when for the first time in London's long history, the Moslems will be present far away from the alluring influences of a Mosque at Brompton."—The Daily Chronicle, dated 4.10.1909.

Hadhrat Hafiz  
Mirza Nasir Ahmad  
Khalifatul Masih III 1909 - 1982

رَحْمَةُ اللَّهِ تَعَالَى



- 1957 Tafseer-e-Sagheer (shorter commentary of the Holy Qur'an) printed.
- 1958 Hadhrat Chaudhry Zafrulla Khan رضي الله عنه appointed Vice-President of the International Court of Justice.
- 1959 Opening of the mosque in Frankfurt on 12th September. Printing of the 2nd edition of the German translation of the Holy Qur'an.
- 1960 Missions established in Fiji and Guyana.
- 1961 The Holy Qur'an translated into six further languages.
- 1962 Publication of the English translation of the Holy Qur'an with exhaustive commentary. Hadhrat Chaudhry Zafrulla Khan رضي الله عنه becomes President of the 17th Session of the General Assembly of the UN.
- 1963 Opening of the Mosque in Zurich.
- 1964 Hadhrat Chaudhry Zafrulla Khan رضي الله عنه appointed Judge of the International Court of Justice.
- 1965 Hadhrat Khalifatul Masih II رضي الله عنه passes away and Hadhrat Mirza Nasir Ahmad رحمه الله تعالى becomes the third successor to the Promised Messiah.
- 1966 Introduction of the Taalimul-Qur'an Scheme. Introduction of the Waqfe-Aarzi scheme on 18th March.
- 1967 A historic address delivered by Huzur at the Wandsworth Town Hall and later published under the title 'A Message of Peace & A Word of Warning'.
- 1968 Formal establishment of the Jama'at in Canada.
- 1969 Opening of the Khuddamul Ahmadiyya Library in Awan-e-Mahmud at Rabwah.
- 1970 First African tour by a Khalifa.
- 1971 Several health centres and schools established in

- 1972 West Africa under the auspices of the Nusrat Jehan Scheme.
- 1972 Opening of the Aqsa Mosque in Rabwah.
- 1973 Launch of the Jubilee Scheme for the preparation of the thanksgiving celebrations on the completion of 100 years of the Jama'at.
- 1974 Amendment passed by the National Assembly of Pakistan declaring Ahmadi Muslims to be 'non-Muslims'.
- 1975 Building of Mosque in Gottenburg, Sweden.
- 1976 Instructions given for the compilation of the beliefs and practices (fiqh) subscribed by the Ahmadi Muslims.
- 1977 Presentation of the Holy Qur'an to Queen Elizabeth II on the occasion of her Silver Jubilee.
- 1978 International Conference on Jesus' Deliverance from the Cross (London). Dr Abdus Salaam becomes the first Pakistani and Muslim to win the Nobel Prize on 5th October.
- 1979 Laying of the foundation stone of the first Mosque in Spain for nearly 700



1979





رَحْمَةُ اللَّهِ تَعَالَى

Hadhrat Mirza Tahir Ahmad  
Khalifatul Masih IV 1928 - 2003

1981

1981 Introduction of the 14 point star of Ahmadiyyat.  
1982 Hadhrat Khalifatul Masih III رحمه الله تعالى passes away and Hadhrat Mirza Tahir Ahmad رحمه الله تعالى becomes the fourth successor to the Promised Messiah عليه السلام. Huzur inaugurates the 1st Mosque in Spain after almost 700 years.

1983 Opening of the first Mosque in Sydney, Australia.  
1984 Promulgation of the infamous Ordinance that restricted the activities of the Jama'at and resulted in the Hadhrat Khalifatul Masih IV رحمه الله تعالى leaving Pakistan.

1985 Hadhrat Chaudhry Zafrulla Khan رضي الله عنه passes away. First Annual Gathering at Islamabad in April.  
1986 Syedna Bilal Fund inaugurated for the assistance of the families of the victims of the Pakistani regime.

1987 Last member of the immediate family of the Promised Messiah in the person of Hadhrat Nawab Amatul Hafeez Begum passes away. 3rd April: Huzur رحمه الله تعالى announces Waqfe Nau Scheme.

1988 Invitation to Mubahala and its key results...the miraculous re-appearance of Aslam Qureshi and the destruction of Zia-ul-Haq.  
1989 Huzur رحمه الله تعالى visits the Far East. Reorganisation of auxiliary organisations i.e. heads of auxiliary organisations are now to be known as 'Sad'. Fulfilment of the dream about the collapse of the Berlin Wall.

1990 Huzur رحمه الله تعالى begins delivering his historical sermons on the Gulf Crisis.

1991 Huzur's رحمه الله تعالى historical visit to Qadian to celebrate the 100th Annual Convention. A Man of God is published.

1992

1992 Hadhrat Sayyeda Asifa Begum, the wife of Hadhrat Khalifatul Masih IV رحمه الله تعالى passes away on April 3rd. Muslim Television Ahmadiyya is launched on August 21st, 1992 in London. Opening ceremony of Baitul Zikr in Toronto takes place on 7th October

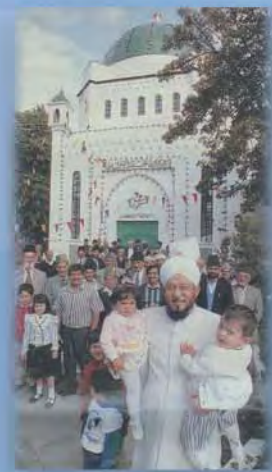
1993 First Live International Bait takes place - 204,308 join Ahmadiyyat. Huzur رحمه الله تعالى visits Mauritius.

1994 24 Hour transmission of MTA International begins. Al-Fazl International started publication from London. Huzur رحمه الله تعالى starts Homeopathic Class, Tarjama-tul-Qur'an Class, Childrens Class, Urdu Class, Liqa Maal Arab and started International Dars-ul-Qur'an on MTA. Opening ceremony of Baitul Rehman, Maryland, USA. Kalam-e-Tahir is published

1996 MTA global broadcast started. Huzur's رحمه الله تعالى Book on Homeopathic Ilaj bil-Misal (1st edition) published.

1997 3,004,584 International Ba'iats.

1998 Revelation, Rationality, Knowledge and Truth is published.







أَيْدِهِ اللهُ تَعَالَى  
بِنَصْرِهِ الْعَزِيزِ

## Hadhrat Mirza Masroor Ahmad Khalifatul Masih V 1950 -Present



2005

- 1999 10,820,226 International Ba'iat. The foundation stone for the Baitul Futuh Mosque is laid.
- 2000 Huzur رحمه الله تعالى makes a historical visit to Indonesia. Huzur رحمه الله تعالى delivers the last Friday sermon of the second millennium on December 29th, 2000.
- 2001 81,006,721 International Ba'iat
- 2002 Huzur رحمه الله تعالى attends his last Annual Convention in UK. 100th Anniversary of the Review of Religions
- 2003 Huzur رحمه الله تعالى launches Maryam Shaadi Fund. 19th April 09:30am: Huzur رحمه الله تعالى passes away at the age of 74yrs.

- 22nd April: Majlis-e-Intikaab Khalifat elects Hadhrat Mirza Masroor Ahmad the fifth successor to the Promised Messiah عليه السلام Hadhrat Mirza Masroor Ahmad
- أَيْدِهِ اللهُ تَعَالَى بِنَصْرِهِ الْعَزِيزِ inaugurates Baitul Futuh Mosque, Morden, London.
- 2004 Hadhrat Khalifatul Masih V أَيْدِهِ اللهُ تَعَالَى بِنَصْرِهِ الْعَزِيزِ tours West Africa.







## My Life with Huzur رحمه الله تعالى

### An Interview with Sahibzada Mirza Safeer Ahmad

Sahibzada Mirza Safeer Ahmad is the son of Sahibzada Mirza Muneer Ahmad and is married to Sahibzadi Shaukat Jehan, eldest daughter of Hadhrat Khalifatul Masih IV رحمه الله تعالى. He enjoyed a very close and loving relationship with Huzur and accompanied Hadhrat Khalifatul Masih IV on numerous trips aboard. He was also fortunate enough to have spent a great deal of time in Huzur's رحمه الله تعالى company staying with him throughout his period of migration in the UK. He also immersed himself in serving our beloved Huzur رحمه الله تعالى during his period of illness.

#### Early memories of Huzur رحمه الله تعالى

Before Khilafat I did not know Huzur رحمه الله تعالى very well. There was one occasion I recall at our home when my mother was sewing something and I was sitting on a chair by the sewing machine. Chacha Tahir came into the room and he saw me. He found this all rather amusing and coined the name "Darsi" (tailor). From then on during my childhood he always called me Darsi and used to ask my mother "where is your darsi beta.?"

Before my marriage to Huzur's رحمه الله تعالى eldest daughter, indeed a long time before, my mother had seen a dream where Huzur رحمه الله تعالى gave my mother a 25 paisa coin and she takes this and places it under her pillow. Indeed, my mother was to relate this dream to Huzur رحمه الله تعالى and at that time he had said nothing.

Many years later when my proposal and subsequent marriage took place with Shauki, Huzur's eldest daughter, Huzur رحمه الله تعالى reminded my mother of her dream and said this meant "that one of my daughters would marry into your house."

#### 1980-1982

Huzur رحمه الله تعالى was very simple and humble in every way. Before Khilafat he used to come to our house in Jhelum, at times without informing us. On one such occasion he arrived and said "Let's all go to Muree" to which both Shauki and I agreed. Huzur رحمه الله تعالى had brought a van in which we travelled up. We left for Muree and as it was winter it was bitterly cold. It had also been snowing so rather than travel anywhere else we went straight to the hotel. Huzur رحمه الله تعالى said that we would first





**Right:** A visit to Islamabad  
**Left:** Sahibzada Mirza Safeer assists  
 Huzur رحمه الله تعالى in archery

offer prayers then we would eat. We went to the hotel reception to ask for a place for prayers. I remember the bathroom where we were to perform our ablutions was very damp and cold. I started rolling up my sleeves but the water was ice cold. I immediately said to Huzur رحمه الله تعالى I am not going to do wudhu. Huzur رحمه الله تعالى found this amusing saying that the water was not that cold. Nevertheless, he did not insist rather he told me just to perform tahyummun.

Before Khilafat, in fact just 2 days before, Huzur رحمه الله تعالى came to our house en route to Islamabad to see Hadhrat Khalifatul Masih III رحمه الله تعالى. Almost upon arrival he announced he had to leave so to be by the side of his Khalifa who was very ill at that time. As it was late I suggested he stayed in Jhelum and travel the next day and besides Hadhrat Khalifatul Masih III رحمه الله تعالى would be asleep by now " but I have informed Huzur رحمه الله تعالى already" he insisted. On hearing this I then suggested that he could telephone Islamabad and convey details of this change of plan to Hadhrat Khalifatul Masih III رحمه الله تعالى. Huzur رحمه الله تعالى said he had no intention to do so, but if I wanted to that was up to me. I rang Islamabad and asked for a message to be conveyed that Chacha Tahir is at my house and I wanted to know if I may ask him to stay for the evening if Hadhrat Khilafatul Masih III was agreeable. Hadhrat Khalifatul Masih III رحمه الله تعالى had received the message and said it was fine. At that point I remember we tried to give Huzur رحمه الله تعالى our bedroom but Huzur رحمه الله تعالى refused and said that he would sleep in the hallway and that's where he slept. It was shortly after his arrival in Islamabad the next day that we learnt that Hadhrat Khalifatul Masih III رحمه الله تعالى had passed away.

The next few days were very hectic, I remember we went with the funeral cortege as it passed through Jhelum to Rabwah. I recall it was June and it was very hot. Even with air conditioning in the car you could not feel the difference. When we arrived at Rabwah my wife and I opened the house whilst Huzur رحمه الله تعالى went to Qasri Khilafat. In the afternoon when he

returned I was sleeping on the floor. Huzur رحمه الله تعالى asked "why you sleeping here?" I said it was more comfortable on the marble flooring as it was so hot. However Huzur رحمه الله تعالى would have none of it and insisted that I went to with him to his room and slept on his bed beside him.

When Huzur رحمه الله تعالى left there were lots of people coming and going so we did not have much time to talk. I remember Chaudhry Zafrullah Khan sahib rang and he had said that he needed to speak with Huzur رحمه الله تعالى urgently. When Huzur رحمه الله تعالى came I informed him of the call from Chaudhry Sahib and he told me to inform Chaudhry Sahib to come a little later. That was when Chaudhry sahib recounted a dream to Huzur رحمه الله تعالى. I remember serving tea to Chaudhry Sahib but when Chaudhry Sahib started the dream Huzur رحمه الله تعالى had asked for me to leave them alone. The dream was related to Khilafat.

After being elected Khilafa and taking the Bai'at Huzur رحمه الله تعالى had proceeded to Qasri Khilafat where the family was waiting. Hadhrat Amtul Hafeez Begum Sahiba, daughter of Hadhrat Promised Messiah عليه السلام placed the ring of the Promised Messiah عليه السلام on Huzur's رحمه الله تعالى finger. Huzur رحمه الله تعالى then took the bai'at with the members of the Promised Messiah's عليه السلام family.

The next day whilst Shauki and I were at Huzur's رحمه الله تعالى home the door opened with a big noise and there was a lot of commotion. Huzur رحمه الله تعالى came in looking quite anxious. He came on a bicycle without telling anyone and all security were running after him. He asked my wife to make him some strong tea as he did not like the tea that was served to him earlier. He was however preoccupied and searching for something. It was only when we went to Qasri Khilafat later that we learnt Huzur رحمه الله تعالى had misplaced his ring and had literally gone into Sajda. I heard him praying in a very emotional state to God "if I can not look after a ring how can I look after Khilafat."





For my family and I it was very confusing. Suddenly from having a very frank relationship a new formality emerged and it took me some time to come to terms with the new situation and even a few days for me to say anything to Huzur رحمه الله تعالى. We had always laughed and joked and we could say anything but now it was different. How to address Huzur رحمه الله تعالى, from Chacha to Huzur رحمه الله تعالى took some time.

We suddenly realised after the second day that, we had lost a great friend as everything changed... how to talk to Huzur رحمه الله تعالى how to sit in front of him, it was almost overnight. After we returned to Jhelum, Huzur رحمه الله تعالى wrote us a letter, saying he had also enjoyed staying with us during his different trips, but felt that this may no longer be possible for him as he had a far more important role to fulfill. However, Huzur رحمه الله تعالى expressed his desire that we should retain our close and frank relationship with him as this was something he cherished and he desired that our frequency of trips to Rabwah should increase.

### **Relationship with elders in the family**

For the elders in our family in their lifetime it was for them the third Khilafat and they knew how to handle the situation. For me it was the second lifetime change but previously we were too young to understand. You had to change in many respects. To be frank, I was generally quite relaxed and also spoke from my heart, but now I had to become careful in how I expressed myself due to my relationship with Huzur رحمه الله تعالى and people

**Above:** Traveling from Portland to Calgary during 1987.

**Right:** Huzur رحمه الله تعالى visits Apenhaul Monkey Park, Apeldoorn, Holland.

misconstruing situations, through no fault of anyone. I became very conscious of what I said and how I behaved with others.

My family and I remained in Jhelum ...and we used to go to Rabwah every few months for marriages and Jalsa so there was some sense of normality.

### **1983 Jalsa**

In response to growing agitation against the Jama'at Huzur رحمه الله تعالى always expressed himself with total honesty he was never afraid of any man made pressure. He taught us that if you want to say something which has the truth behind it then you should not be afraid any person; the only one to be afraid of is Allah. After 1983 Jalsa we returned to our normal life in Jhelum.

### **1984**

I remember one evening I was informed by Mirza Idris Ahmad Sahib, elder brother of Hadhrat Khalifatul Masih V **أبده الله تعالى بنصره العزيز**, that we have to go to Kalher-khar near Chikwal. This was because the Kafla was coming and Huzur رحمه الله تعالى was going to Islamabad and we had to meet kaafila along with the Khuddam. The Kafla arrived whilst we were waiting on the road but rather than stop, it proceeded to Jhelum





with our car as the escort. When we arrived at my father's house and Mirza Munawer Ahmad Sahib came out of the car we knew that something was going on. We all felt strange and I went home and told my wife what had happened. After this I went to lie down for a while. As I was snoozing and thinking of what was going on I saw a very clear vision. I was entering an old mud house and someone else is with me. When I walked into the house I noticed that someone was lying on the bed covered by a black blanket. I asked who is it? The person with me says Hadhrat Rasullah ﷺ has migrated and this is Hadhrat Ali رضي الله عنه. I immediately told my wife about this and said that I felt that it meant Huzur رحمه الله تعالى had migrated. She said no this is impossible. At that time Mirza Anas Ahmad Sahib arrived at our home and I asked him has Huzur رحمه الله تعالى reached safely? He appeared surprised by my question and he left immediately without any tea for my fathers house which was nearby. We also followed and whilst we were there the telephone rang informing us that Huzur رحمه الله تعالى had arrived safely in Holland. My reaction was not one of surprise as I had seen this vision and dream. This was so clear. I have never seen such a dream my whole life.

### London

We arrived, that is my family, in London on 29 May a month after Huzur رحمه الله تعالى. Brigadier Wakilul Zaman Sahib and informed us that Zia Ul Haq is now after the children. We were therefore the last of the immediate family to leave Pakistan. We had travelled with Mirza Mubarak Ahmad Sahib and Masood Jhelmi Sahib.

This was the first time my family and I had come to London. We went straight to see Huzur رحمه الله تعالى and met him in the office. My wife was not well and Huzur رحمه الله تعالى was very concerned about his daughter. Initially, we were told that we were going for 6 months. I remember the same year, Huzur رحمه الله تعالى asked my father " that if you do not need Saifi in Pakistan may I keep him here ?" My father said as long as you like. However, it was very tough for the whole family and it was as if we were starting a new life altogether in Gressenhall Road.

Huzur رحمه الله تعالى was very pleased to see the family but you could notice the strain he was under. The Jama'at was under a lot of pressure and he wanted to make sure that the new structure and set up in London would function efficiently in London.

For a long time we perceived this migration to be temporary, but as time passed it became obvious that the migration was not short. Huzur رحمه الله تعالى missed Pakistan immensely. For few years in the 1990's he always used to talk about Pakistan and even in the food he ate, he would say this vegetable is nicely cooked but tastes different from Pakistan.

### Trips

At the beginning in 1984 I used to drive Huzur's رحمه الله تعالى car. Trips used to be quite hectic. I was astonished that whilst most of us, if not all, were totally shattered from the travelling, Huzur رحمه الله تعالى used to have great reserves of energy. His schedule





was one of the busiest imaginable yet he enjoyed these trips greatly and liked to engage himself fully in activity. There are some incidents one can recall. On one occasion we had travelled to Italy to look for some land for the building of a mosque. When, after another rather gruelling day of travel we stopped, we rested at a hotel. Many of us were complaining about our early starts and long days and perhaps in expressing our sentiments we had failed to notice that we were standing underneath Huzur's رحمه الله تعالى balcony. The next morning Huzur رحمه الله تعالى said that perhaps we should take it slightly easier and leave at 9 am rather than 8 am as he had suggested previously. Such was Huzur's رحمه الله تعالى considerate nature.

Huzur رحمه الله تعالى loved travelling and visiting places and was fascinated by places we visited. Often he would talk about the historical buildings we passed, the wild flowers, which grew. On one such trip in Norway whilst we were on a boat, Huzur رحمه الله تعالى was intensely staring at the water. Out of curiosity I went and stood by Huzur رحمه الله تعالى and asked him what he was looking at. " Look Saifi in the lake you can see all these little whirlpools forming and their small waves extend all the way to the end of the lake" His power of observation was incredible.

### **Meeting others**

In many respects Huzur رحمه الله تعالى viewed the Majlise Irfan sessions he held as a form of relaxation. He enjoyed meeting the Jama'at members as he felt he would be able to help them in addressing concerns and solving their problems. Moreover, on a personal front, he at times felt greatly entertained by his interaction with different people.

### **1991 Centenary Jalsa Qadian**

I was fortunate enough to accompany Huzur رحمه الله تعالى to Qadian in 1991. In Delhi the trains were fully booked and no first class tickets could be booked so Huzur رحمه الله تعالى travelled second class instead. But in all the joy of Khilafat returning to Qadian, on a personal front Huzur رحمه الله تعالى was passing through a great deal of anguish. Begum Sahiba was very ill but had travelled to India to be with Huzur رحمه الله تعالى. Unfortunately, she was too ill to travel to Qadian and Huzur رحمه الله تعالى was very anxious as to what would happen. When we were in Delhi Huzur رحمه الله تعالى had summoned a specialist who had advised that it was

best that she returned to London for treatment. She was suffering from cancer and Huzur رحمه الله تعالى knew the gravity of her illness. Yet the Jama'at came first before family. He loved Begum Sahiba dearly but he sacrificed everything for the sake of his faith and for his Jama'at. My wife and I volunteered to stay with her in Delhi and we as a family travelled to Qadian two days later by car when she her health had shown improvement.

In Qadian though Huzur's رحمه الله تعالى joy knew no limits. He was overcome with emotion and happiness, especially when he arrived at 'Umme Tahir's' house, as this was where Huzur رحمه الله تعالى lived as a child.





**Left:** Huzur رحمه الله تعالى walking in Holland

**Above:** Huzur رحمه الله تعالى walking in Norway

### Huzur رحمه الله تعالى and his family

He had told his daughters and son in laws that taking messages from people was not their responsibility and such matters should be routed through the Private Secretary. He did not like for his children to become involved, because he felt that on occasions people make seek to influence him through his family and this was something he did not approve of at all. He even told us that if we received gifts we should let him know, and at times told us to return items as they were from people who were in dispute with Jama'at and were perhaps seeking to influence him indirectly through his family. He was also conscious that any joint gifts from Lajna Imaillah to his wife or daughters, were often based on donations from members and may have been a burden on the ladies of the Jama'at. He always asked for these to be returned immediately.

When Begum Sahiba passed away, Eid followed two days after the funeral. Huzur رحمه الله تعالى was greatly affected by the loss of his wife but did not wish for a festival of God to be impacted. He therefore told everyone that they should celebrate the Eid Festival in the normal way and despite being broken as a

husband and as a father Huzur رحمه الله تعالى concealed his heartache. Huzur رحمه الله تعالى sought to show a brave face. Yet in the loss of Begum Sahiba his role especially where his two youngest daughters, Mona and Tooba were concerned, had doubled. He was now their mother and father. Yet what was exemplary in this holy person that was Mirza Tahir Ahmad was that despite these pains the Jama'at remained his priority. I cannot recall Huzur رحمه الله تعالى missing a Jama'at function on the basis that his family needed him.

The whole family rallied round and tried to lessen Huzur's رحمه الله تعالى burden and shoulder greater responsibility, but Huzur رحمه الله تعالى did not want to burden his own family and felt they should not suffer on his account. My wife Shauki assumed a role to clean Huzur's رحمه الله تعالى room and she continued to perform this task for many years. It is noteworthy that he had told Shauki that if she was to find any letters in his room she was not to read these as people had written these to him in confidence and he held these in trust on their behalf.

### 1992-2000

Huzur رحمه الله تعالى immersed himself totally in Jama'at activities after Begum Sahiba passed away. Life became busier. Rest was not a word one would associate with Huzur رحمه الله تعالى. Often Huzur رحمه الله تعالى would eat after Isha sometimes as late as 11.30pm at night after which he would return to his office. Yet

this did not mean his mornings were any less busier. They would commence with a morning walk after Fajr and Huzur رحمه الله تعالى was unrelenting in his work. He would never let it be known as to whether he was in pain or tired. The word "rest" was totally out of bounds. This is not to say he spent no time with the family. He took great joy from his grandchildren and enjoyed sitting with them and looking through family photographs.

### **2000 - Onwards**

I was truly blessed in that during the last three years of Huzur's رحمه الله تعالى life I had the opportunity to serve him very closely. Huzur رحمه الله تعالى would at times leave Fazal Mosque and walk round to our house and would just relax and read books. Yet he was so conscious that he was perhaps being intrusive that he repeatedly asked whether he was burdening us? He joked that we should create a special room for him in our home so that he would not have to bother us all the time but his company was something we cherished. He enjoyed the change of scene and environment and he seemed to be relaxed.

### **2002 Jalsa Salana**

Huzur رحمه الله تعالى said to me during this Jalsa " you know Saifi I asked my dear God for so many bai'ats and he has given me double the amount I prayed for. Now I have been blessed with these perhaps the time has come that my function in life is at an end. What is in store for me next I do not know? But I know that God has given me more than I ever asked for."

Huzur رحمه الله تعالى was not well during that Jalsa but he felt that the whole Jama'at had come to see the Khalifa and he could not put his health before their hopes and wishes. He did not want to disappoint or upset anyone. Many amongst his family begged him passionately and desperately not to put himself through the gruelling schedule of the Jalsa, but Huzur رحمه الله تعالى would not have any of it. In fact he became determined not to let the Jalsa or the Jama'at suffer due to his ill health.

It was difficult for us. We saw our father our Huzur رحمه الله تعالى in so much pain yet he continued to put others before himself. As a family we were totally broken into pieces as we saw Huzur's رحمه الله تعالى pain but sought to put on brave faces, as it was Huzur's رحمه الله تعالى wish. Huzur رحمه الله تعالى was someone who could not sit down. He could not bear idleness, he loved to be occupied. Rest was not a word he knew or entertained. His enjoyment was in communicating with people.

### **Last mulakat**

My family had planned a holiday for a week and were uncertain whether to go. Huzur رحمه الله تعالى said that whilst he was sad that he would not see us, he was insistent we should go and enjoy our holiday. My sister in law, Mona (wife of Karim Khan) saw a dream over 2 years earlier, that Huzur رحمه الله تعالى had passed away when none of his daughters were with him. This proved to become a reality on April 19th 2003. Mona was later to say it was the first time she too had gone away without thinking about her dream.

We received the news from Bashir Sahib and upon receiving this most tragic of news we left immediately and returned to London that evening at around 7pm. I remember seeing the blessed body of Huzur رحمه الله تعالى and was comforted that Huzur رحمه الله تعالى was at rest, indeed his face despite his long illness, showed a true servant of God at peace with his maker. Words cannot do justice at the perfect expression of peace and happiness which radiated from Huzur's رحمه الله تعالى blessed face.

Looking back I spent more time with Huzur رحمه الله تعالى than my own father. He filled the void of my parents and I sought to fulfil whatever responsibilities he assigned to me. He often referred to me as his Personal Secretary!

I learnt so much from this wonderful man. Above all else he taught us to always speak the truth. Never to lie. "By adopting this simple principle in life" said Huzur رحمه الله تعالى "would protect you from unimaginable loss." As a final thought I recall the 2000 Jalsa and Huzur رحمه الله تعالى asked me for some fruit. There was an abundance of fruit available of all types and varieties. Huzur رحمه الله تعالى picked up one fruit and cut it in half. As he shared this piece of fruit with us he said;

" Eat this fruit for it is a fruit derived from the blessings of Hadhrat Promised Messiah عليه السلام . It is because of him that today we enjoy these fruits in all corners of the World".











## My Life with Huzur رحمه الله تعالى

### An Interview with Sahibzada Mirza Luqman Ahmad

An Interview with Sahibzada Mirza Luqman Ahmad, who is the son of Hadhrat Khalifatul Masih III رحمه الله تعالى and also nephew and son in law to Hadhrat Khalifatul Masih IV رحمه الله تعالى. He had the honour to attend to Huzur's رحمه الله تعالى personal needs during Khilafat-e-Rabia and had a unique opportunity to observe Huzur رحمه الله تعالى very closely throughout his life. Mirza Luqman Sahib had the honour of serving our revered imam (in his) final days on this earth.

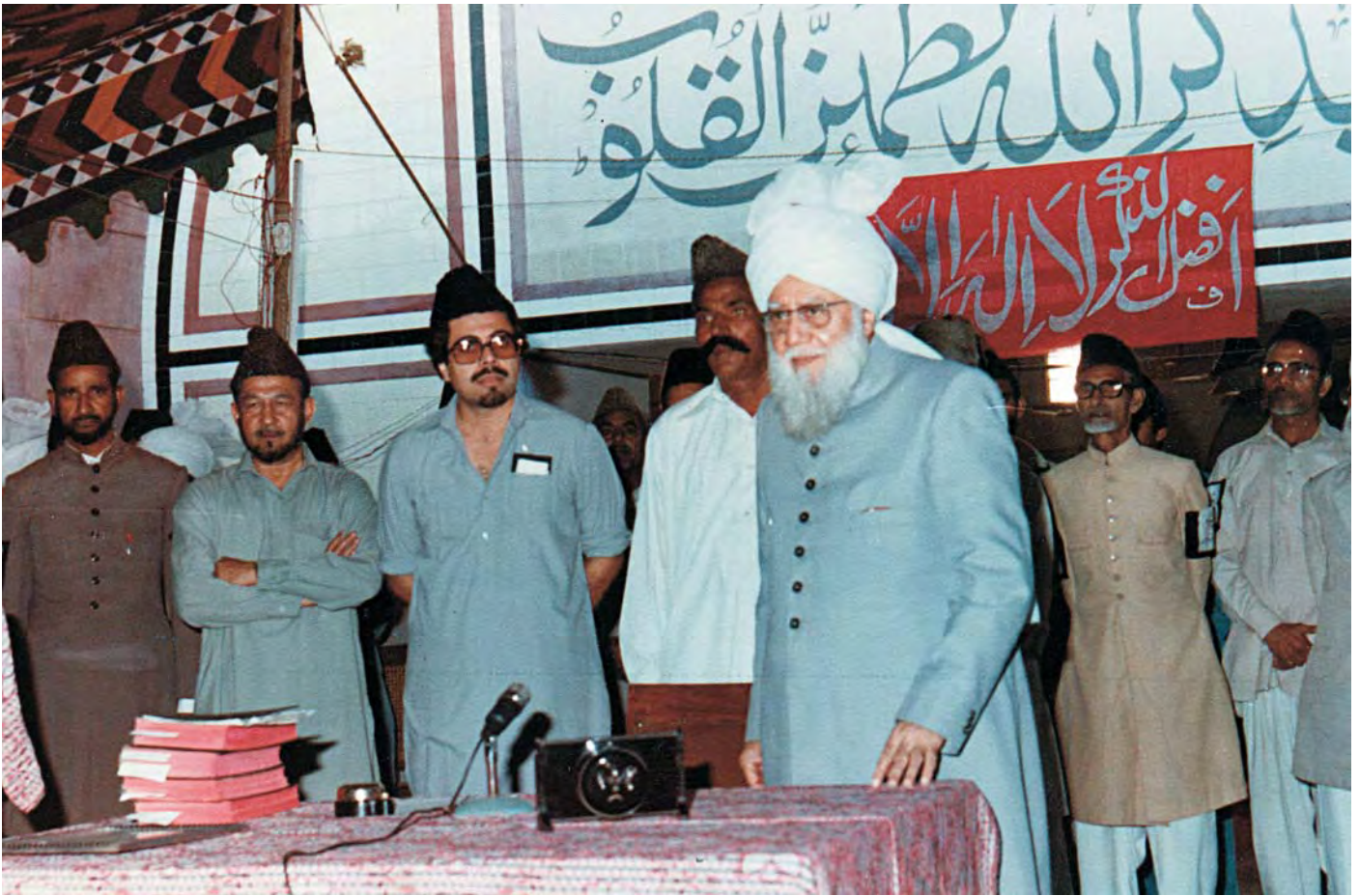
#### **Please tell us about some of your early memories of Hadhrat Mirza Tahir Ahmad before his Khilafat?**

Hadhrat Khalifatul Masih II رضي الله عنه was a major influence on all of our lives. His sheer presence was overwhelming when we were small. We were aware of his high stature in the community but did not truly comprehend the significance of the office of Khilafat. Later on, when Hadhrat Mirza Nasir Ahmad رحمه الله تعالى became Khalifatul Masih, my mother came to me and told me that my father was now the Khalifa and that I needed to change my behaviour towards him. She told me quite a few things as to (how to behave and how not to behave) what to do and what not to do. I remember listening to my mother wondering that my father might be a Khalifa but he is still my father, why then all these instructions? She also realised that she had failed to convey the message. I remember her grabbing me and saying to me crying, "Luqman, Aba Huzur is not dead, he will never die. My husband and your father has left us last night when he was elected as Khalifa, and the man who until yesterday was your

father is now Aba Huzur. So you must behave in the same manner as you used to behave with Aba Huzur" (Hadhrat Khalifatul Masih II رضي الله عنه). That was the first and unforgettable lesson, which was given to me by my mother at that time about the status of Khilafat and I have treasured it since. When my father passed away and my paternal uncle, father-in-law and friend became the 4<sup>th</sup> Khalifa, (the message imparted to me by my mother) ran through my mind once again and I wept, for, not only had I lost my father, but I was also about to suffer the loss of Mirza Tahir Ahmad رحمه الله تعالى. He was now our Aba Huzur.

In my view because Hadhrat Mirza Tahir Ahmad Sahib رحمه الله تعالى was a future Khalifa and Allah was planning to put great responsibilities on his shoulders, this fundamental teaching and discernment was given to him by Allah Ta'ala and in all my life I witnessed him implementing that teaching on his personal and Jama'ati life.





**Left:** The wedding of Sahibzada Mirza Luqman Ahmad. Hadhrat Mirza Tahir Ahmad رحمه الله تعالى is showing Hadhrat Khalifatul Masih III رحمه الله تعالى a polaroid photo. **Above:** Ansurallah Ijtema, 1981

*You have asked me about Huzur's رحمه الله تعالى time before Khilafat so I'll give you some examples here.*

#### **Love of Khilafat**

At the time of Hadhrat Khalifatul Masih II رضي الله عنه , my father and Hadhrat Mirza Tahir Ahmad Sahib رحمه الله تعالى were holding various Jama'ati offices. As we all know Hadhrat Khalifatul Masih IV رحمه الله تعالى had great gravitas and he always expressed his opinion with passion and conviction. I remember observing at Jama'ati meetings that Hadhrat Khalifatul Masih IV رحمه الله تعالى voiced his views in this passionate manner. As a child I remember that I used to feel that the members of the meetings were fighting but as soon as my father became Khalifa, Mirza Tahir Ahmad Sahib was a totally changed person. There is a saying that people change overnight; he did not even take that long. He himself told me once when reminiscing of the past, that what he used to do before my father became Khalifa was to force his views onto others not for the sake of winning the argument. He used to do it because of his love for Hadhrat Khalifatul Masih II رضي الله عنه (he also mentioned this in his first Friday Sermon as Khalifa). This was so due to the fact he believed that his opinion would best serve the Khilafat. However, when Hadhrat Mirza Nasir Ahmad Sahib رحمه الله تعالى became Khalifa it did not even take him a second to transform and to lay his soul on the foot of Khilafat e Salsa. After performing Bai'at at

the time of the passing of Hadhrat Khalifatul Masih II رضي الله عنه , his love and obedience for Khilafat was unique.

One particular incident, which I can relate, although small in nature, is in my view of significantly importance. When Mian Tahir Ahmad Sahib رحمه الله تعالى was in charge of the Ahmadiyya Student Union he was holding their Majlis e Amila meeting in Lahore. On a certain matter all the members including him took a certain stance on a particular issue, with one dissenting voice. This dissident was also the youngest amongst the members of the Amila. Despite the many efforts of Hadhrat Mian Sahib رحمه الله تعالى to try and convince him to toe the line of the majority opinion, the young man resolutely refused to stray from his firm conviction. The decision was however adopted by the majority, but in his report to Hadhrat Khalifatul Masih, Mian Sahib, with great honesty, did not fail to mention the dissenting view. Having heard the report in full, Hadhrat Khalifatul Masih III رحمه الله تعالى rejected the views of Hadhrat Mian Sahib's رحمه الله تعالى and the majority opinion and approved the views of the lone voice that had put up a great struggle in arguing his corner. Mian Tahir رحمه الله تعالى not only happily accepted this decision, but also wrote a very charming letter to this boy. In this letter he apologised and said that you were right and I was wrong and maybe during that discussion I was a bit hard on you and I apologise for that.



Above: Huzur رحمه الله تعالى a few years before Khilafat

My mother become ill in late November 1981, the day before that Hadhrat Mirza Tahir Ahmad رحمه الله تعالى left for Karachi for some Jama'at duties and also for a brief vacation. Two days later my father رحمه الله تعالى inquired from me when Mian Tahir Sahib رحمه الله تعالى was due back and I replied that he was scheduled to be in Karachi for another 9 days as he had taken permission for 11 days of leave. I could see that my answer had greatly saddened my father رحمه الله تعالى. After this my father رحمه الله تعالى inquired many times throughout the same day the date of Mian Sahib's رحمه الله تعالى return. It was quite obvious that he desired Mian Sahib رحمه الله تعالى to be in Rabwah during this period. In order to remedy the situation I offered to call Mian Sahib رحمه الله تعالى in Karachi but my father رحمه الله تعالى did not approve of the suggestion, for Mian Tahir رحمه الله تعالى was on holiday and had taken in whole family with him. However due to intense look of desolation etched across my father's رحمه الله تعالى face, I contravened his orders and called Mian Sahib رحمه الله تعالى anyway and told him about the state of my mother's health and that my father رحمه الله تعالى had inquired about him a number of times. I also said that my father رحمه الله تعالى will never call you back, but he needs you, therefore the decision rests with you. After a brief silence, he replied "if Huzur رحمه الله تعالى needs me in Rabwah

than I cannot stay in Karachi. I will leave straight away". Within a few hours he had caught a plane and was soon back in Rabwah, despite the fact that he had travelled to Karachi by car and his family was there with him he left everything there and returned. When I was sure that he was returning, I gave this news to my father and still today after 23 years I can clearly see happiness and shine on his face as suddenly all anxieties had gone and he was very relaxed. It was the look of a mother who has been reacquainted with a lost child

On his return from Karachi Hadhrat Mian Sahib رحمه الله تعالى came to Qasr-e-Khilafat straight away. My father رحمه الله تعالى was very excited and asked him to sit on the chair, but Hadhrat Mian Tahir Ahmad Sahib رحمه الله تعالى wanted to avoid eye contact with my father رحمه الله تعالى as he knew of his present sorrow and therefore decided to seat himself on the floor with his head bowed down. My father رحمه الله تعالى started telling him about my mother's health and asked for his advice with regards to homeopathic medicine. Then after a little pause my father رحمه الله تعالى said "Tahir", in a trembling voice, Mian Tahir Sahib رحمه الله تعالى had to look up and when he saw my father's رحمه الله تعالى anguished face, he could no longer contain his emotions and began to weep like a child (Hadhrat Mian Tahir Ahmad Sahib رحمه الله تعالى). My father رحمه الله تعالى forgot about his own pain, stood up, held Hadhrat Mian Tahir Sahib رحمه الله تعالى by his shoulders, pulled him up, and said "Whatever Allah so wills". He then looked towards me, and instructed me to provide my father-in-law with a cup of very strong tea and a place to rest for a few hours. One can see not only the fondness and high esteem, Khalifa-Salis رحمه الله تعالى held Hadhrat Mian Sahib رحمه الله تعالى, but also the intense love Hadhrat Mian Tahir Sahib رحمه الله تعالى had for his brother and Khalifa.

**Huzur رحمه الله تعالى served as Sadr Majlis Khuddamul Ahmadiyya (markazia) what do you recall about this time?**

You asked me about Huzur's رحمه الله تعالى role as Sadr Majlis Khuddamul Ahmadiyya. At that time I was very young and not involved in the work of Khuddamul Ahmadiyya but I still remember there was immediately a surge in the activities of Khuddamul Ahmadiyya following Huzur's رحمه الله تعالى appointment. A new zeal and motivation engulfed the organisation. He served in this capacity from 1966-69. His attention to detail was incredible and he paid particular attention to the administrative aspects of the organisation. This was a very crucial time for both the Jama'at and Pakistan, and my father رحمه الله تعالى had full trust in him. I remember him visiting my father رحمه الله تعالى many times a day and my father gave us instructions that whenever Mian Tahir comes, even if I am resting or engaged in work, you should inform me straight away. And I remember them walking up and down in the veranda and discussing important matters. I was inspired by Hadhrat Mian Tahir's رحمه الله تعالى energy. I never saw a trace of tiredness on his face. Sometimes he used to come straight to my father from Lahore or Islamabad to discuss the matters of the day and at



times my father رحمه الله تعالى would instruct him to return immediately to the respective destination from which he came. On other occasions he would instruct him to rest before making another journey. I remember him working extremely hard and it was because of his sense of duty and his love of Khilafat. Otherwise, I think he might have felt tiredness on some occasions.

He saw the importance of involving the youth in all spheres of Jama'at activity, believing that this would assist greatly in the moral and spiritual training of the Khuddam. He encouraged the Khuddam to be proud of who they were and never to conceal the fact that they belonged to the Ahmadiyya Jama'at. Mian Sahib رحمه الله تعالى had a great passion for Tabligh even whilst he was Sadr, and indeed, it was during this period of his life that he began developing the skills of conducting question and answer sessions, which were to become a salient feature of Khilafat-e-Rabia. The question and answer sessions he conducted were also a great aid to Hadhrat Khalifatul Masih III رحمه الله تعالى. On the occasions when Hadhrat Khalifatul Masih III رحمه الله تعالى was busy in other Jama'at duties, Huzur رحمه الله تعالى used to meet Non-Ahmadi visitors for short time and then used to say now Mian Tahir رحمه الله تعالى will sit with you and answer your questions. For the last few years of Khilafat-e-Salsa this became routine.

He was also very disciplined and under no circumstances would he tolerate anything being said or enacted against the Nizame Jama'at.

In 1978, when I was in England, certain circumstances arose and Hadhrat Khalifatul Masih III رحمه الله تعالى asked me to appoint someone as my representative. For me Hadhrat Mian Tahir Ahmad Sahib رحمه الله تعالى was the obvious choice as I saw in him someone who would deliver justice with the fear of Allah. When my father got my letter, he was very surprised but also very happy with my decision. Soon after that Hadhrat Mian Sahib رحمه الله تعالى came to London for the Deliverance from the Cross Conference and from that point because we had to discuss that matter in detail we started understanding each other. Within days we became very close and sincere friends.

#### **A dream of Hadhrat Khalifatul Masih III رحمه الله تعالى**

In March 1982, my father saw a dream, which he told at the Majlis-e-Shura. In that dream he saw his own funeral and from his body there emerged a shadow, which rose from his feet and proceeded to reach the sky. Then the shadow pointed to Hadhrat Khalifatul Masih III رحمه الله تعالى's body and declared that he was also the Mujjadid. Usually those who interpret dreams mentioned the rising of the shadow from the feet means that the child of that person will succeed. Yet after the passing of Hadhrat Khalifatul Masih III رحمه الله تعالى it was his brother who became Khalifa.

Now I will tell you something very interesting in relation to this dream. A few days before his departure for Islamabad (this was Huzur's رحمه الله تعالى last journey), Huzur رحمه الله تعالى invited his children and Apa Tahira (second wife) for dinner at his farm in Ahmad Nagar. I was making arrangements for this dinner.

Because Hadhrat Mirza Mansoor Ahmad Sahib used to accompany Huzur رحمه الله تعالى whenever Huzur رحمه الله تعالى would go to Ahmad Nagar or other such places, I invited him to this dinner party as well without taking the liberty of informing Huzur رحمه الله تعالى. At lunchtime Huzur رحمه الله تعالى asked me about the preparations and whilst I was telling him about different things I also told him that I had extended an invitation to Mirza Mansoor Ahmad Sahib. Huzur رحمه الله تعالى instructed me to immediately call Mian Sahib and cancel the invitation. I was a bit embarrassed to do that. But Huzur رحمه الله تعالى explained to me that he desired that only his sons accompany him on this. Having made the required phone call, Huzur رحمه الله تعالى then instructed me to call Mian Tahir and invite him to the dinner. I reminded Huzur رحمه الله تعالى that he only wanted his sons to attend it with to which he gave the firm and passionate reply, "Yes, I only want my sons to attend this dinner, so go and invite Mian Tahir رحمه الله تعالى." At this point Huzur رحمه الله تعالى was announcing indirectly that he considered Mian Tahir رحمه الله تعالى to be his son. Now when you relate this incidence with the dream of Hadhrat Khalifatul Masih III رحمه الله تعالى, the true significance of the dream can be clearly understood.

It is my opinion that Huzur رحمه الله تعالى was sure that his time was near. A few days later Huzur رحمه الله تعالى left Rabwah for Islamabad in preparation for his visit to Spain. On the 26<sup>th</sup> May 1982, Hadhrat Khalifatul Masih III رحمه الله تعالى fell ill. Dr Noori was called to attend him and performed an ECG and also advised Huzur رحمه الله تعالى to take a few days of rest. However, after a few days Huzur رحمه الله تعالى suffered a massive heart attack. I immediately called Mian Mansoor Ahmad Sahib, Nazir-e-Ala and briefed him about the situation. I requested him to send some senior Jama'at representatives to Islamabad. Hadhrat Mian Sahib told me that Mian Tahir Ahmad رحمه الله تعالى and Hameed Nusrullah (Amir Jama'at Lahore) had already left for Islamabad to obtain visas for Spain, I was told by him to make contact with them in Islamabad. I phoned Major Maqbool Sahib to find out about Hadhrat Mian Tahir Sahib رحمه الله تعالى. Major Sahib told me that he had just arrived and that he was preparing tea for him. I asked Major Sahib to pass this message that he was required at Huzur's رحمه الله تعالى side, as Huzur رحمه الله تعالى may need him. When Hadhrat Mian Sahib رحمه الله تعالى heard the message, he immediately left without having his tea despite having just undertaken the arduous journey from Rabwah via Sheikhopura. During this time he stayed in the same house with us, though he went to Rabwah for one night. The greater part of his time was spent in prayer; praying and reciting the Holy Qur'an. There were so many guests in the house but I still prepared a room for him, he admonished me for this, saying that he only needed a quiet corner in which he could pray. There was a locked dining room, which we used for special meetings at that time. He asked me to put bed sheets around the dining table as we do in Iteka. He used this room as a makeshift bedroom. He also spent his time searching for appropriate homeopathic medicines and taking care of Huzur's رحمه الله تعالى medical needs, as well as meeting those anxious Ahmadis who were gathered in the guesthouse in their hundreds, enquiring about Huzur's رحمه الله تعالى health and offering their services. Mian Tahir رحمه الله تعالى comforted them and took care of them as if they were his personal guests. Later Sahibzada Mirza Khursheed Ahmad Sahib, now Nazir-e-Ala came to



**Above:** Huzur رحمه الله تعالى leads the first prayer after being elected as Hadhrat Khalifatul Masih IV. **Top right:** Huzur رحمه الله تعالى first address after Khilafat: **Right:** The burial of Hadhrat Khalifatul Masih III رحمه الله تعالى . To Huzur's رحمه الله تعالى right is Sahibzada Mirza Mansoor Ahmad, father of Hadhrat Khalifatul Masih V أيدہ اللہ تعالیٰ بنصرہ العزیز



Islamabad as Anjuman representative.

During this time, Hadhrat Khalifatul Masih III رحمه الله تعالى was frequently enquiring if Mian Tahir Ahmad Sahib was present, and felt comforted and reassured by his continuing presence.

When Huzur رحمه الله تعالى passed away, the nominated members of the Jama'at, which included Hadhrat Mian Tahir Ahmad Sahib رحمه الله تعالى, gave ghusal to Huzur رحمه الله تعالى body. When the 'Jinaza' was about to leave for Rabwah, the Anjuman representative, Mian Khursheed Ahmad Sahib suggestively looked at Hadhrat Mian Sahib رحمه الله تعالى as if asking him to lead the prayers. But Hadhrat Mian Tahir Ahmad Sahib رحمه الله تعالى immediately announced that Mian Khursheed Ahmad Sahib would lead the silent prayers. The Jinaza then proceeded to Rabwah where the next day the Intikhab of Khilafat took place and the burial of Hadhrat Khalifatul Masih III رحمه الله تعالى .

### The Intikhab for Khilafat

I recall that after my father رحمه الله تعالى passed away, when his body was being bathed, I went to Huzur's رحمه الله تعالى bedroom and suddenly I felt that I was in the control of some power, which is very difficult to describe. In this state of control I took Hadhrat Khalifatul Masih III's رحمه الله تعالى turban, placed it inside a pillow case and put it in my car where it remained until we reached Rabwah.

The Intikhab-e-Khilafat took place after Zohr Namaz. Mirza Tahir Ahmad Sahib رحمه الله تعالى was elected as Hadhrat Khalifatul Masih IV. During this time I was outside the mosque near the Mehrab, the atmosphere was quite indescribable. There was a sense of sadness and sense of responsibility, locked amidst a feeling that a new era was about to begin, which would in fact be a completion of the previous era. I remember my heart was beating very fast and then suddenly I heard the rhythm of Bai'at breaking the painful silence, with everyone dropping in Sajdah. This was the moment when the two periods of Khilafat met. Happiness rained down upon our hearts and souls and our tears fell on the soil of Rabwah. It was a hot June afternoon, but the expression on the faces of the children of Khilafat was an indescribable memory that I will never forget.

After the delegates took Bai'at and the doors were opened for the public, my brothers and I were called to the Mehrab and the first public Bai'at took place in which we gave our hands into Huzur's رحمه الله تعالى hand and the rest of the public held onto us. After the Bai'at Huzur رحمه الله تعالى asked people to prepare themselves for Asr Prayer. At that point the same power held me again and asked me to give the turban of Hadhrat Khalifatul Masih III رحمه الله تعالى to Huzur رحمه الله تعالى in the mosque. I immediately fetched the turban from the house. When Namaz finished Bahadur Sher who was the then security in charge, opened the Mehrab door for Huzur رحمه الله تعالى to leave the Masjid, for security reasons it was the practice that after Namaz the members of the security team stood between the Mehrab and



the first row. When I entered the Mosque, Huzur رَحْمَةُ اللَّهِ تَعَالَى was sitting in a kneeled position; no one saw me entering the Mehrab. Huzur رَحْمَةُ اللَّهِ تَعَالَى looked at me with surprise as I was holding a turban and I detected a degree of embarrassment on Huzur's رَحْمَةُ اللَّهِ تَعَالَى face. I told Huzur رَحْمَةُ اللَّهِ تَعَالَى that this was the turban of Hadhrat Khalifatul Masih III رَحْمَةُ اللَّهِ تَعَالَى and I request you to wear this. Huzur رَحْمَةُ اللَّهِ تَعَالَى leant forward and took his cap off and I placed the turban on Huzur's رَحْمَةُ اللَّهِ تَعَالَى head. After wearing the turban instead of leaving the Mosque, Huzur رَحْمَةُ اللَّهِ تَعَالَى turned towards the people gently pushing aside the bodyguards.

It was strange for the people because they had observed Huzur رَحْمَةُ اللَّهِ تَعَالَى with a cap before the prayer, yet afterwards they saw Huzur رَحْمَةُ اللَّهِ تَعَالَى in a turban for the first time. At this time there was a ripple and then wave of happiness, which engulfed the mosque. At this point Huzur رَحْمَةُ اللَّهِ تَعَالَى delivered a small speech in which he said that his turban was that of Hadhrat Khalifatul Masih III رَحْمَةُ اللَّهِ تَعَالَى that he himself had made.

This incident is of great significance, as two individuals living separate from each other in different times saw dreams about this incident. A long time ago in the late 60's a gentlemen from London had a dream in which he saw that there was a large gathering in Rabwah where the atmosphere is very subdued. They are waiting for the Khalifatul Masih. He sees that Hadhrat Mian Tahir Ahmad Sahib رَحْمَةُ اللَّهِ تَعَالَى is in the middle of the crowd. Then he saw that Hadhrat Khalifatul Masih III رَحْمَةُ اللَّهِ تَعَالَى arrived and went to Hadhrat Mian Tahir Ahmad Sahib رَحْمَةُ اللَّهِ تَعَالَى. He takes his own turban and places it on Hadhrat Mian Tahir Ahmad Sahib رَحْمَةُ اللَّهِ تَعَالَى head and says that now it is your job to look after this turban. The gentleman recounted this dream in a letter to Hadhrat Khalifatul Masih III رَحْمَةُ اللَّهِ تَعَالَى.

Chaudhry Anwar Hussain Sahib also mentioned that a new Ahmadi from Sheikhopura saw a dream few days before Hadhrat Khalifatul Masih III رَحْمَةُ اللَّهِ تَعَالَى became ill. In this dream he was in Masjid Mubarak and someone came, placed the Turban on the head of Mian Tahir Ahmad رَحْمَةُ اللَّهِ تَعَالَى, and said this belonged to Hadhrat Khalifatul Masih III رَحْمَةُ اللَّهِ تَعَالَى.

After this Huzur رَحْمَةُ اللَّهِ تَعَالَى proceeded to Qasr-e-Khalifat where Hadhrat Nawab Amtul Hafeez Begum (may Allah be pleased with her), the youngest daughter of the Promised Messiah عليه السلام placed the ring of the Promised Messiah عليه السلام on Huzur's رَحْمَةُ اللَّهِ تَعَالَى finger. I remember Huzur رَحْمَةُ اللَّهِ تَعَالَى being in an extremely emotional state and he was crying as he met his family.

### ***What do you recall about the time leading up to the passing of the Ordinance against the Jama'at in 1984?***

Gradual and important changes were taking place to the face of Pakistani politics during the Khilafat of Hadhrat Khalifatul Masih Salis رَحْمَةُ اللَّهِ تَعَالَى. But after the demise of the Hadhrat Khalifatul Masih III رَحْمَةُ اللَّهِ تَعَالَى, events began to move at a rapid pace and it became quite apparent that something very big was about to occur.

By taking a glance back to the many speeches Huzur رَحْمَةُ اللَّهِ تَعَالَى delivered at the time, one can see that he was most certainly aware of the import of these changes and was therefore desirous of preparing the Jama'at for the road ahead. He put a growing emphasis on tabligh and also on the Tarbiyyat of the members of the Community. On the other hand Huzur رَحْمَةُ اللَّهِ تَعَالَى was keen to do Itema'am Hujat. He held question & answer sessions with not only ordinary non-Ahmadi but also with people who mattered in shaping events. Time constraints prevent me from going into the details of these two years of activities but I will tell you about two very important journeys.

In January 1984, Huzur رَحْمَةُ اللَّهِ تَعَالَى had travelled to Karachi and Sindh. During his stay in Karachi Q&A sessions were held on a daily basis after the Maghrib prayer and were attended by a number of Non-Ahmadi guests. There were also smaller gatherings with academics and intellectuals, which were held for the express purpose of forwarding and discussing the true nature of the, the claim of the Promised Messiah عليه السلام, the political climate of Pakistan and the road to chaos on which the country was heading. Having attended many of these meeting and sittings, I was able to discern and share the feeling of Huzur's رَحْمَةُ اللَّهِ تَعَالَى helplessness as he tried to convince the people of the country that his message not only boded well for Ahmadiyyat but for them as individuals and the country as a whole. I remember a retired brigadier, who was by then a freelance journalist and he used to bring to Huzur رَحْمَةُ اللَّهِ تَعَالَى many different groups and was very eager to ensure that Huzur's رَحْمَةُ اللَّهِ تَعَالَى message reached the maximum number of people. It was a highly charged visit and the message was clearly conveyed to think tanks, authorities and policy makers as representatives of various segments of power who were present asking Huzur رَحْمَةُ اللَّهِ تَعَالَى any type of question. Huzur رَحْمَةُ اللَّهِ تَعَالَى returned to Rabwah on 25 February 1984, but by then it was quite clear that the dictator of Pakistan, General Zia had set in motion the cogs in his plan against the Jama'at.

Before the Ordinance was passed, it was apparent that Zia was planning something; therefore the Jama'at published a pamphlet under Huzur's رَحْمَةُ اللَّهِ تَعَالَى guidance in which he exposed Zia's plans and answered all the accusations that the Zia regime had hurled against the Jama'at. We knew the government would ban this pamphlet, therefore its publication and distribution was undertaken very secretly. By the time Zia came to know about the pamphlet and sought to ban it, each and every copy had been distributed throughout the country. Although there were only 300,000 copies they were distributed very widely to create the impression that many millions had been published. Zia's embarrassment was such that, one minister himself told me that General Zia was a very cool and level headed character whilst he presided over cabinet meetings, however, on this occasion, he was in a rage and resorted to using abusive language on more than one occasion. He was angry that his plan had reached Rabwah and the Jama'at's massive distribution and printing did not come to the notice of his intelligence and security services.



**Above:** Huzur رحمه الله تعالى listens to the recitation of the Qur'an by Mirza Usman Ahmad. On the left of the picture is Chaudhury Anwer Hussain Sahib, Ameer Jama'at Shehkapura

In the second week of April, Huzur رحمه الله تعالى had embarked on a visit to Islamabad for 3 weeks. This was Huzur's رحمه الله تعالى last journey to the Capital City of Pakistan. Again, Huzur رحمه الله تعالى made a final effort to convey the Jama'at's message of peace and truth. He could do little more than that to open their eyes. In my view it was Allah's design that he went to Islamabad just before the passing of the Ordinance and his migration from Pakistan to do Ite'ma'am-e-hujjat. Whilst sitting in the very heart of the seat of government.

In Islamabad, every day after leading the Maghrib and Isha Prayers, Huzur رحمه الله تعالى would hold question and answer sessions, knowing that many bureaucrats and military personnel were sitting in our mosque and asking questions. In addition, Huzur رحمه الله تعالى held numerous question and answer sessions with non Ahmadis in both Islamabad and Rawalpindi, trying his best to convince them that they were playing with fire. Today when I think back to Huzur رحمه الله تعالى words; each and everything Huzur رحمه الله تعالى warned them about is unfolding in Pakistan.

On the one hand Huzur رحمه الله تعالى was trying his best to take them out of their unseen destruction on the other hand Zia's regime was moving faster to that. Around the 19 April the government official who knew what is going on behind the scene and was a noble and soft hearted man conveyed to Amir Sahib Islamabad, his view to request Huzur رحمه الله تعالى to leave for

Rabwah as soon as possible. He did not want Huzur رحمه الله تعالى to stay in Islamabad until the end of the month. On the other hand some other officials were trying for Huzur رحمه الله تعالى to stay longer by inviting Huzur رحمه الله تعالى to question and answer sessions at the end of the month. When I conveyed his message to Huzur رحمه الله تعالى, Huzur رحمه الله تعالى decided not to return until his planned journey was completed. Two days later he came again and at that point he wanted to meet with Huzur رحمه الله تعالى. Amir Sahib called me and I explained that Huzur رحمه الله تعالى is busy and cannot meet at this time. He gave me the same message for Huzur رحمه الله تعالى adding that you do not know what I know. If you let me meet Huzur رحمه الله تعالى, I will even hold his feet to ask him to return to Rabwah. I saw sincerity in his act and conveyed this message to Huzur رحمه الله تعالى. It was the afternoon and it was decided that Huzur رحمه الله تعالى should leave Islamabad the next morning.

Immediately after Huzur's رحمه الله تعالى arrival at Rabwah, Kaleemullah Khan Sahib, a friend of the Law Minister came to Rabwah and met Huzur رحمه الله تعالى and showed him notes from a draft ordinance, which the Minister had shown to him. After this meeting, it was very clear that the situation was very grave and the ordinance would be issued soon. Huzur رحمه الله تعالى asked Kaleemullah Khan Sahib to go to Lahore and meet Hameed Nusrullah Sahib, Amir Jama'at Lahore and gave some instructions for him.



The next few days in Rabwah were very busy planning how to reduce the detrimental effects of Zia's scheme on the Jama'at. I saw Huzur رحمه الله تعالى crying in a long Tahajjud prayer seeking help and guidance from His Master. He was sad, emotionally very upset but determined and ready to face anything that was going to come his way. He was not worried about himself or his family but for the spiritual children of the Promised Messiah عليه السلام. He told me that he was ready to give his life and the life of his family members for the Jama'at. Those few days were an amazing experience in my life as I was with him most of the time or seated outside his door hearing him pray and hearing him recite the Holy Qur'an. I was seeing two Generals at that time, getting ready to face each other on the field of battle. One was the tyrannical General of Pakistan and on the other hand, I saw a representative of Allah, a humble General leading the forces of Prophet Muhammad صلى الله عليه وسلم. For us it was obvious which of the two would emerge victorious but in Zia's mind he was the obvious winner. The gulf between these two was immense. Every minute Zia was becoming dictatorial and even more arrogant. Huzur رحمه الله تعالى remained the exemplary model of humility and kindness always displaying his gratefulness to Allah.

On 26 April when Huzur رحمه الله تعالى was leading Isha prayers, whereas his voice was trembling during Tilawat, Pakistan Television was announcing the Anti-Ahmadiyya Ordinance. After the prayers when Huzur رحمه الله تعالى reached home Mirza Khursheed Ahmad Sahib gave him the sad news. We were not sad for the hardship, which was going to follow but sad for Pakistan.

Just after receiving the news Huzur رحمه الله تعالى called some Jama'at officials to Qasr-e-Khilafat for advice. I cannot mention the details but many issues were discussed and decisions taken and the meeting ran on until very late. After this Huzur رحمه الله تعالى went to his room and slept for less than half an hour. He performed ablution and offered Tahajjud prayers, which was very long and extremely emotional.

After this Huzur رحمه الله تعالى recited Tilawat and went for Fajr Prayer. After the Fajr Prayer he had his breakfast and got ready for the second meeting with a wider group of Jama'at representatives. This remained his routine for the next few days.

#### **Please tell us about the time of Huzur's رحمه الله تعالى Hijrat?**

The next day, was Friday 27<sup>th</sup> April. During the morning meeting the first issue was the Jama'at's request to Huzur رحمه الله تعالى to not lead the Juma prayers, which Huzur رحمه الله تعالى reluctantly accepted on the request of Mirza Mansoor Ahmad Sahib. It was decided that Aslam Shad Sahib would offer the Khutba and lead the prayers. On the same day Sahibzada Mirza Mubarak Ahmad Sahib conveyed his opinion to us that the option for Hijrat should be kept open. After that this matter was discussed between Hadhrat Sahibzada Mirza Mansoor Ahmad, Brigadier Waqi uz Zamaan and myself. Following the discussion, we decided that before this matter was discussed any further with anyone else, we needed to convey this option to Huzur رحمه الله تعالى.

It was just before the meeting, Mian Sahib asked me to give this message to Huzur رحمه الله تعالى before he arrived at the meeting. Therefore, I went to Huzur's رحمه الله تعالى residence from the Private Secretary's Office and met Huzur رحمه الله تعالى in the corridor as he walked to his office. In that short period of time it was difficult to say anything, but Huzur رحمه الله تعالى did see from my face that there was something important that I wanted to say. He got the impression that maybe there it was some sort of bad news. He said that whatever I had to tell him I should do so straight away. I remember that my breathing was though I had just walked up a large hill at this moment in time. I said to Huzur رحمه الله تعالى that Hijrat was one option for him. Huzur رحمه الله تعالى was totally shocked, as he had never thought of this option. I saw so much sadness on his face and I could see he looked very weak, but this weakness only lasted for a moment. Then suddenly I started seeing a change in his expression and body language. He stood straight and firm and he said, "Luqman, if it is Gods will, then what else can we do. If for the sake of Jama'at, I have to bear this burden of leaving the Pakistani Ahmadis then this is what I will do. If the Pakistani Government are prepared to ruin their own fate, then let it be so." It only took us a few seconds to travel from where we had our conversation to the meeting room, but in these few seconds Huzur رحمه الله تعالى was completely transformed. In my view in this time, Allah unfolded everything related to Hijrat to him. When Huzur رحمه الله تعالى entered the meeting room, no one could see any anxiety or worry on his face. Hadhrat Mian Mansoor Sahib thought that I had not spoken to him about this. He looked at me with annoyance. But while Huzur رحمه الله تعالى was sitting down, he looked at Mian Sahib and said I received your message and after a short pause he said "Bhai, do you also think that this is Allah's will?" Mian Sahib very firmly said "yes" and that he would request him on behalf of the Anjuman, as its Nazir-e-Ala to consider this option. Huzur رحمه الله تعالى then delivered a short but very well constructed and meaningful speech about this option, which convinced every one who heard it that Hijrat was indeed the right course of action.

On the 27<sup>th</sup> and 28<sup>th</sup> the meetings continued to discuss different matters. On the other hand preparations for Hijrat started straight away in secret and no one knew that it was to take place so soon. By late morning on the 28<sup>th</sup>, everything was confirmed to Huzur رحمه الله تعالى and it was known only by a select number of individuals. It was decided that Huzur رحمه الله تعالى would catch a flight on the night 29<sup>th</sup> April. Huzur رحمه الله تعالى left Rabwah on the early morning of the 29<sup>th</sup>. Huzur's رحمه الله تعالى Kafilah consisted of Hadhrat Begum Sahiba, Huzur's رحمه الله تعالى two youngest daughters Mona and Tuba, myself, my wife and my son Usman, Brigadier Waqi ul Zamaan and Chaudhry Hameed Nusrullah – Amir Jama'at Lahore. For some reason it was decided that I and my family leave Karachi two days later. The last meeting was held on the evening of the 29<sup>th</sup> and lasted until Isha time. In this meeting Huzur رحمه الله تعالى informed all members that no more meetings would be held until his next decision. That Isha Namaz was Huzur's رحمه الله تعالى last Namaz in Masjid Mubarak. I remember this was a very emotional time and we were very afraid that Huzur رحمه الله تعالى might say something to the public. The Namaz was very long and Huzur رحمه الله تعالى and the entire congregation were crying in front of Allah. Huzur رحمه الله تعالى recited from Surah Bani Isra'il Ch 17, Verse 81.

***“And say, ‘O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from Thyself a helping power”***

Huzur رحمه الله تعالى repeated this portion of the Holy Qur’an 5 times. That was a very painful experience for me, his recitation was full of sadness, but there was also hope in his voice. After the Namaz, Huzur رحمه الله تعالى turned to the people and delivered his last ever speech on the soil of Rabwah where he lived most of his life and which he had helped to build. (Chaudhry Hameed Nusrullah Sahib published this speech in Khalid, Pakistan). During this time, Huzur رحمه الله تعالى also visited Hadhrat Nawab Amtul Hafiz Begum Sahiba (may Allah be pleased with her), Nawab Zainab Begum Sahiba (may Allah be pleased with her) wife of Hadhrat Sahibzada Mirza Sharif Ahmad Sahib رضي الله عنه and Syeda Naseera Begum (may Allah be pleased with her) wife of Hadhrat Sahibzada Mirza Aziz Ahmad Sahib رضي الله عنه.

It was decided that Huzur رحمه الله تعالى would go to Sahibzada Mirza Hameed Ahmad’s house. (Mirza Hameed Ahmad is the son of Hadhrat Sahibzada Mirza Bashir Ahmad. He was living in the house that Hadhrat Mirza Bashir Ahmad lived and stayed in during the last few years of his life. Sahibzada Mirza Hameed Ahmad’s wife is Huzur’s رحمه الله تعالى sister: Sahibzadi Amtul Aziz.).

At around midnight Huzur رحمه الله تعالى left Qasr-e-Khilafat for the last time and went to Mirza Hameed Ahmad Sahib’s house. Sahibzada Mirza Khursheed Ahmad was driving Huzur’s رحمه الله تعالى car and Sahibzada Mirza Ghulam Ahmad was with him. Huzur رحمه الله تعالى stayed in Hadhrat Mirza Bashir Ahmad Sahib’s room where he slept for only a few minutes before waking up for Tahajjud prayers. Just before 4am, Huzur رحمه الله تعالى came out and led a long silent prayer. Huzur’s رحمه الله تعالى car and my car left Mian Sahib’s house after the prayers and other cars joined us before we reached Lalian. Chaudhry Hameed Nusrullah was driving Huzur’s رحمه الله تعالى car and Huzur رحمه الله تعالى was sitting with him in the front seat. Huzur رحمه الله تعالى was wearing his Achkan and Turban. Begum Sahiba and Huzur’s رحمه الله تعالى daughters were sitting on the back seat. Mirza Mujeeb Ahmad Sahib was driving a second car in which Sahibzada Mirza Khursheed Ahmad Sahib, myself, my wife Faiza, and Usman were sitting. My wife was expecting our daughter Nida, who was born in August in London. She is Huzur’s رحمه الله تعالى first grandchild after his Hijrat, therefore Huzur رحمه الله تعالى gave her this name Nida Ul Nasser. The other members of the Kafila were Brigadier Waqi Ul Zaman , Ch Idris Nusrullah Sahib, Malik Farooq Ahmad Sahib (Amir Jama’at Multan), Malik Haroon Sultan and Sheikh Mubashar Ahmad Sahib and Sardar Sami Sahib.

We went to Karachi through Lalian, Jhang and Multan, Sukkar. Before Sukkar, Huzur رحمه الله تعالى asked us to buy some lunch from a truck hotel. Therefore, our car stopped at the truck hotel and reached that meeting point a bit later, which was at a canal after Sukkar. Amir Sahib Karachi and some Khuddam also came to that point to join the Kafila. After the lunch, the Kafila left for Karachi. Before we entered Karachi, Kaleemullah Khan Sahib was waiting by the roadside in his car. From there he led the Kafila to his house. I think we reached his house at 7.30pm. Straight away Huzur رحمه الله تعالى instructed us that preparation should be made

for Maghrib and Isha Namaz, which was Huzur’s رحمه الله تعالى last Namaz in Pakistan. After Namaz we all had dinner after which we requested Huzur رحمه الله تعالى to have some rest before we left for the airport. The departure time of his flight was 2.35am on the 30<sup>th</sup> of April. Brigadier Waqi Ul Zaman Sahib, Ch Hameed Nusrullah Sahib and Huzur’s رحمه الله تعالى daughters left for the airport 3 hours before the departure. As had been previously agreed upon with the KLM authorities, Huzur رحمه الله تعالى arrived at the airport 20-30 minute’s before the departure. The plan was that the KLM representative would take Huzur رحمه الله تعالى directly to the aircraft via the VIP lounge. But when we arrived at the airport, we were told that there was a technical problem with the airplane and that the flight had been delayed. We had no other choice but to wait in the lounge. In the VIP lounge with Huzur رحمه الله تعالى and Begum Sahiba was Masood Jehlumi Sahib, Major Bashir Tariq Qaid Karachi and myself, the rest of the four Kafila members which included Huzur’s رحمه الله تعالى daughters had already boarded the flight.

Huzur’s رحمه الله تعالى immigration was done prior to this. We were told by Brigadier Waqi Ul Zaman that at the immigration desk, the immigration officer tried to prevent Huzur رحمه الله تعالى leaving Pakistan. Huzur’s رحمه الله تعالى passport declared that he was Mirza Tahir Ahmad, Head of the Ahmadiyya Community. But the immigration officer had a letter of instruction, directing that the Head of the Ahmadiyya Community should not be allowed to leave Pakistan, but the name on that letter was Mirza Nasir Ahmad – Meaning Hadhrat Mirza Nasir Ahmad رحمه الله تعالى, Head of the Ahmadiyya Community. Therefore, he could not stop a Mirza Tahir Ahmad. They tried to solve this confusion but were unable to do so. It was a worrying and an anxious time for us. We did not have permission to sit in the VIP lounge, as this was not in our plan. But because Huzur رحمه الله تعالى would sit in the lounge on other trips, the VIP lounge manager came with his register for Huzur رحمه الله تعالى and the rest of us to sign. For him it was obvious that we had a permit. Masood Jehlumi Sahib took the register from him and filled in all the details other than the permit number. In the column for the name of the passenger, he wrote Mirza Tahir Ahmad – Head of the Ahmadiyya Community. I am telling you this so that there is no doubt that throughout the journey from Rabwah to London, Huzur رحمه الله تعالى did not hide his appearance or identity. During his stay in the VIP lounge, the airport security in charge came to say Salaam to Huzur رحمه الله تعالى as well as some other passengers who were in the lounge.

Half an hour later the KLM representative came to meet us. He took us all to the airport concourse where his car was waiting and Huzur رحمه الله تعالى and Begum Sahiba sat on the back seat. Major Bashir Tariq sat at the front. The KLM representative drove Huzur رحمه الله تعالى to the steps of the plane. Masood Jehlumi Sahib and I waited there until we had seen Huzur رحمه الله تعالى safely enter the aircraft. Again, this was very emotional and stressful time for all of us. Although I was also leaving Pakistan two days later, my mind was occupied with the thoughts of all other Ahmadis who we were leaving behind.

Before his departure, Masood Jehlumi Sahib and I shook hands with Huzur رحمه الله تعالى. We waited at the airport until KLM had informed us that Huzur’s رحمه الله تعالى plane had left Pakistani





Above: Huzur رحمه الله تعالى during a tour of Europe.

borders. These last few hours were very tense, we were all very worried. Everybody was praying. Because only a few people knew what was going on, the burden of the sense of responsibility was immense. This sense of responsibility and duty for prayers upon all of us who were involved was so great that at times it was tearing us apart. I remember that when we had heard the news that Huzur's رحمه الله تعالى flight had passed the Pakistani point of control we cried with happiness. Huzur رحمه الله تعالى arrived safely in London that same day.

***What do you recall about the time leading up to and during the period of the Mubahala?***

Before the Mubahala I observed that Huzur رحمه الله تعالى was very deep in thought. His prayers were longer and one could see some changes in him that are difficult to describe but were very obvious. I discussed this change with Ch. Anwar Hussain Sahib, Amir Jama'at Sheikhopura who was a very close, sincere and long standing friend of Huzur رحمه الله تعالى. He agreed with me and said that he too had noticed the change. I remember sharing our feeling with Huzur رحمه الله تعالى. Huzur رحمه الله تعالى smiled and said that you two should just join me in prayers. Huzur رحمه الله تعالى said that he was seeking guidance and help from Allah, for a very big miracle, which will take the Jama'at to the next level and will destroy our enemies. Huzur رحمه الله تعالى explained that this process of praying, seeking guidance, thinking and planning was very tough and hard process.

Soon after this, Huzur رحمه الله تعالى issued a Mubahala challenge, which has been very well documented. The immediate result of this Mubahala challenge was that the so-called Maulana, Aslam Qureshi was found alive in Iran and given to the Pakistani authorities in front of the international media. Huzur رحمه الله تعالى had been accused by Zia of murdering this man. Furthermore Zia ul Haq who was alive and well, was put to death by Allah in a field in the middle of nowhere. Allah treated these two enemies of the Jama'at very differently, one received life, and the other one received death. When I met Huzur رحمه الله تعالى after Zia's death, he was so happy that I can not quite express his emotions in words. His happiness did not emanate from the fact that Zia had died, but from the way in which Allah helped Huzur رحمه الله تعالى and granted him success in the Mubahala. He kept saying to me, over and over again "dekho Luqman, Khudaa kis terha itni Jaldi merey mudad ko aya, wo mujh'se kitna pyar karta hay, us ko Masih-e-Maud ki kitni Izat hey". (Do you see Luqman, how Allah has so quickly come to my aid to fulfil my prayers, see how much he loves me and how great a respect God has for the Promised Messiah") Huzur رحمه الله تعالى was saying this and smiling whilst tears were flowing from his eyes. In my view the effect of this Mubahala on our enemies is not yet over, we are still witnessing how its consequences for the enemies of Ahmadiyyat.

***The passing of Hadhrat Syeda Asifa Begum – Wife of Hadhrat Khalifatul Mash IV رحمه الله تعالى***

Huzur رحمه الله تعالى bore this great loss in his life with great grace, fortitude and dignity. It was a very testing and trying time yet





**Above:** Huzur رحمه الله تعالى meet Wasitullah Khan from the BBC Press Urdu Service.

Huzur رحمه الله تعالى was resolute in ensuring that his personal loss did not impact his Jama'at activities. He kept to his routine and did not neglect any of his Jama'at duties, he also continued to lead the prayers and accepted that this was the Will of God.

***In the last two years of his life, Huzur رحمه الله تعالى fell ill, but strived to keep up his engagements, particularly where the Jama'at was concerned. Please tell us some more about this.***

Huzur رحمه الله تعالى became very ill in September 1999. He suddenly fell very weak. He was on holiday in Norway at the time (he took Urdu Class for a holiday with him – he was not well but he wanted to fulfil his promise to them to take them with him to Norway), but he had to cut the trip short and came back to London because of his illness. Though doctors advised him to rest, he did not want to reduce his duties. It was very hard and painful time for him. But he managed to continue to perform all his official duties and he also managed to go to the mosque to lead the prayers that was his unbelievable love for Namaz ba Jama'at. During this time, he also visited Indonesia, which was both an uplifting and yet tiring experience for him. In my view one could see from the videos recorded in Indonesia that he was involved in a constant internal fight with his illness. Huzur's رحمه الله تعالى will power was very strong and he was determined not to be defeated by the illness, which was unknown at that time (doctors were not clear what the real problem was at this stage).

After the Indonesian tour, Huzur's رحمه الله تعالى health declined very rapidly. For a few months at the end of 2000 Huzur رحمه الله تعالى slowed down his Jama'at activities, and cancelled his public duties. He continued to receive mail and carried out administrative work at home. However, after a few months, he resumed his normal activities.

In March 2002, Huzur رحمه الله تعالى fell over during his morning walk and after that, his health deteriorated very rapidly. Many Ahmadi and non Ahmadi specialist doctors were called in and a correct diagnosis was made. They remained involved in his treatment until his last day.

During this time, I stayed with Huzur رحمه الله تعالى very closely and I was with him almost 24 hours a day; Most of the nights sleeping in his room.

Huzur رحمه الله تعالى was very weak during the 2002 Jalsa. The doctors were suggesting that he should not move to Islamabad. It was also suggested that he should go to Islamabad only to deliver the speeches. Huzur رحمه الله تعالى point blankly refused this and said that he would go to Islamabad as per previous years. However, the doctors continued to insist. One day Huzur رحمه الله تعالى said to me that the doctors did not understand his feelings, knowing only his illness. He said that he could not stay apart from the guests of the Promised Messiah who came from far and wide to attend this Jalsa. He said that although he could not meet people as he used to meet them because of his deteriorating health, if he stayed in his house in Islamabad he would feel as though he was with them. And in turn they too





**Above:** Huzur رَحْمَةُ اللهِ تَعَالَى meets the Governor General of Gibraltar

would feel that Huzur رَحْمَةُ اللهِ تَعَالَى was there with them. Furthermore he said that if he was to stay at the Fazal Mosque and lead the daily prayers, who would go to Islamabad to attend the Jalsa?

So Huzur رَحْمَةُ اللهِ تَعَالَى moved to Islamabad on Friday morning and he stayed there until Sunday evening. During this time, he delivered all his speeches and also led the prayers. He met some non-Pakistani delegations and at other times, he would stay at home. However, Huzur رَحْمَةُ اللهِ تَعَالَى felt a lot of anxiety over not being able to go for individual mulaqats. I remember he used to walk from his bedroom to his sitting room, continuously for hours. On Saturday afternoon, he wanted to go out. I suggested that we should drive around Islamabad; He was very happy with this and asked me to prepare the cars. I came out and whilst I was telling Major Sahib to make the preparations, I saw him coming out wearing his achkan and turban. I sat with Huzur رَحْمَةُ اللهِ تَعَالَى on the back seat of the car, which was driven around very slowly through Islamabad. The people were very happy to see Huzur رَحْمَةُ اللهِ تَعَالَى and be able to say their salaam. But Huzur's رَحْمَةُ اللهِ تَعَالَى joy and happiness was unforgettable. He would recognise and point out to me the guests he had seen who had come from abroad. Huzur رَحْمَةُ اللهِ تَعَالَى was so relaxed that he took his turban off. Suddenly Bashir Sahib who was driving Huzur's رَحْمَةُ اللهِ تَعَالَى car suggested that because there was so many people that perhaps it was appropriate to still wear the turban, it

was said out of love to Huzur رَحْمَةُ اللهِ تَعَالَى as Huzur رَحْمَةُ اللهِ تَعَالَى would avoid going into the public without his turban. Huzur رَحْمَةُ اللهِ تَعَالَى, however replied, "if my Jama'at saw me without a turban then so what?" A little while later, however in order to make Bashir sahib happy, Huzur رَحْمَةُ اللهِ تَعَالَى put the turban back on his head and told Bashir sahib that he had accepted his advice. Bashir Sahib was very dear to Huzur رَحْمَةُ اللهِ تَعَالَى and he also served Huzur رَحْمَةُ اللهِ تَعَالَى with a lot of love and affection.

After Jalsa, the doctors decided that Huzur رَحْمَةُ اللهِ تَعَالَى should undergo heart treatment before a major operation on a chaotic artery in his neck. A senior heart specialist, Professor Jenkins performed an angiography during which he found some blockages in two main arteries of the heart. Therefore, he performed angioplasty to open one artery. Dr Noori was present throughout this treatment. Three weeks later Huzur رَحْمَةُ اللهِ تَعَالَى was admitted to hospital for another operation. Huzur رَحْمَةُ اللهِ تَعَالَى arrived in the morning and by evening all the tests were done. The doctors decided to operate the following day at 6pm. Huzur رَحْمَةُ اللهِ تَعَالَى had to stay at the hospital during this time.

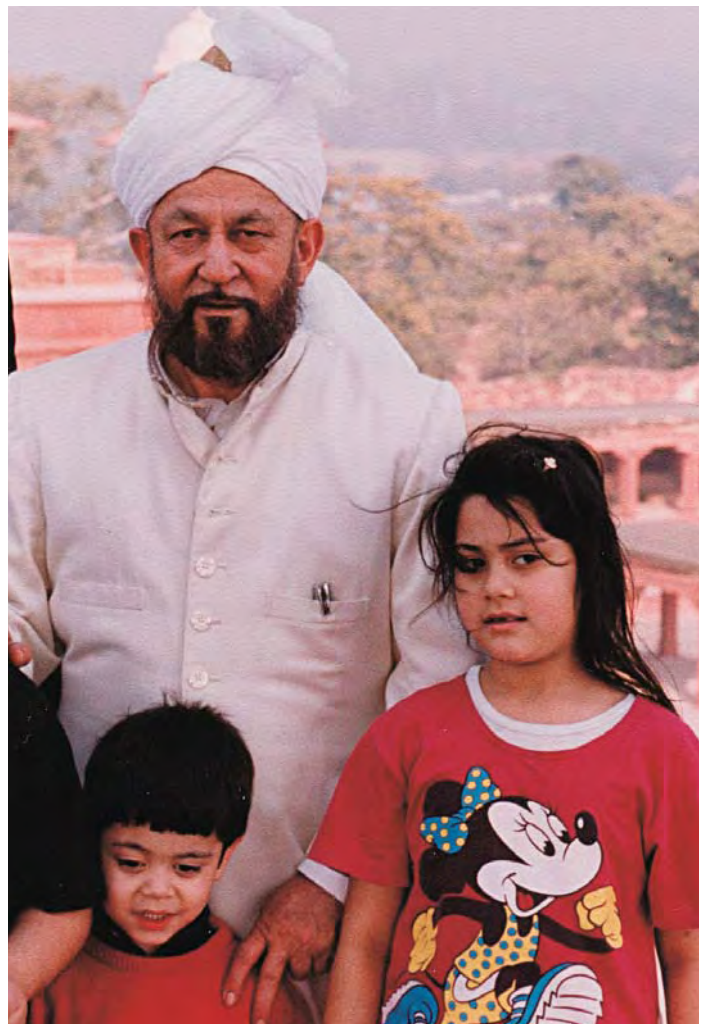
The next morning, Huzur رَحْمَةُ اللهِ تَعَالَى had his breakfast at his usual hour and after that there was very little to keep him occupied for the remainder of the day. Huzur رَحْمَةُ اللهِ تَعَالَى was not in the habit of sleeping during the day so this was not an option for him. All of Huzur's رَحْمَةُ اللهِ تَعَالَى family visited Huzur رَحْمَةُ اللهِ تَعَالَى that day and spent their time with him. I stayed with Huzur رَحْمَةُ اللهِ تَعَالَى almost the entire day. We were all very worried though we tried to hide our worries from Huzur رَحْمَةُ اللهِ تَعَالَى. But it was always very difficult

to hide anything from Huzur رَحْمَةُ اللهِ تَعَالَى. To make us happy, Huzur رَحْمَةُ اللهِ تَعَالَى started talking and telling us stories of his childhood and his life as a student. Mirza Ghulam Ahmad Sahib, who came to England with Nawab Mansoor Khan Sahib during his illness, was also present in the Hospital. While Huzur رَحْمَةُ اللهِ تَعَالَى was talking to us, whenever he forgot a name of a person, he would ask me to go to Mian Ahmad Sahib and ask him the name of the person. Mian Sahib remembered all those names. Once Huzur رَحْمَةُ اللهِ تَعَالَى said that Mian Ahmad is a living encyclopaedia. It was very difficult to pass that time. Many people needed to speak to me to ask about Huzur رَحْمَةُ اللهِ تَعَالَى, so I kept my mobile on. Calls were pouring in and I would pass the messages on to Huzur رَحْمَةُ اللهِ تَعَالَى straight away and that was also keeping Huzur رَحْمَةُ اللهِ تَعَالَى occupied and happy that he was in live contact with people. Huzur رَحْمَةُ اللهِ تَعَالَى was very happy about the number of people who called. Some of the people who called were non-Ahmadi's that had heard the news on MTA. Huzur رَحْمَةُ اللهِ تَعَالَى did not know that it had been announced on MTA. Huzur رَحْمَةُ اللهِ تَعَالَى enquired from me how non-Ahmadi's

knew of his operation. I told him that it was through MTA. Huzur رَحْمَةُ اللهِ تَعَالَى smiled and said that if I was asked for permission to put the news out on MTA I would not have granted it. But now I think it was a good idea.

Huzur رَحْمَةُ اللهِ تَعَالَى asked me who was preparing the announcements. I replied that it was Mian Masroor Sahib the Nazir-e-Ala, preparing them in Rabwah based on Dr Noori's report. At that point I saw a bit of sadness in his eyes. He said that the people in Rabwah would be very upset and they would be praying a lot. Huzur رَحْمَةُ اللهِ تَعَالَى said MTA is a miracle and a blessing of Allah. It was difficult for us to give the news about Hadhrat Khalifatul Masih III رَحْمَةُ اللهِ تَعَالَى when he was ill, but now a statement from Rabwah was reaching each corner of the earth through MTA. Amongst the non-Ahmadi friends who phoned was Huzur's رَحْمَةُ اللهِ تَعَالَى old friend, Dr Mubashar Hassan Sahib ex finance minister of Pakistan. Huzur رَحْمَةُ اللهِ تَعَالَى was very happy to receive his message.

**Left:** Huzur رَحْمَةُ اللهِ تَعَالَى meets the grandson of Malawa Mul, a Hindu who remained a friend of the Promised Messiah عَلَيْهِ السَّلَام throughout his life. Here Huzur رَحْمَةُ اللهِ تَعَالَى is presented with a shawl.  
**Below:** A photograph in India







*Luqman, Osman, Nida  
and Abbas.  
In memory of the  
great fun we had  
together.  
Mirza Tahmeed  
London  
6-12-93*

Above: Huzur رحمه الله تعالى at the NordKap, Norway

Chaudhry Hameed Nusrullah Sahib Amir Jama'at Lahore arrived at the hospital as he had heard about the operation. I gave his salaam to Huzur رحمه الله تعالى. Huzur رحمه الله تعالى was very happy that someone from Pakistan had come to see him. He asked that Hameed should not leave the hospital until he came back into his room after the operation.

The day progressed and after lunch, I requested Huzur رحمه الله تعالى to have some sleep. Huzur رحمه الله تعالى said that he could not sleep in the daylight, as the room was very bright. There were three different types of curtains in the room; I drew them all that made the room perfectly dark as if it had been night outside. My wife Faiza was sitting in one corner of the room and I was standing near the foot of his bed. He said to me that I want to tell you my will. I got very upset to hear this. He insisted on that, so I decided to go out and call the Private Secretary and Mansoor Khan Sahib. I told Huzur رحمه الله تعالى that I would call someone; at that moment I noticed him raising his right arm and pointing at me and said that I should stay where I was and should listen to him. I was surprised that despite the fact the room was so dark, I could see his arm move. But then suddenly I realised that his eyes were shining a light, and within seconds the light that came from his eyes brightened his entire face (only his face seemed to be shining). Then he spoke to me for about forty minutes. What I

can tell you from that is; "if I should die then the Pakistani Jama'at especially those in Rabwah will be very sad because I couldn't return to them. Tell them that I don't want them to cry, because in my life a single tear in their eyes used to give me a lot of pain. For my sake they must not cry."

He said that Jama'at should hold on to the Nizam-e-Jama'at during the interim period before the next Khilafat. He said that it is his wish and prayer that each Ahmadi would form a close bond with Nizam-e-Khilafat. He said that he wanted the Jama'at to obey the Khalifatul Masih as he (Mirza Tahir Ahmad) used to obey the Khalifa during the time of Hadhrat Khalifatul Masih III رحمه الله تعالى. He said that after him Ahmadis should follow his example.

When he stopped talking to me I gathered all my strength and said to Huzur رحمه الله تعالى that Inshallah everything would be fine. I told him that the whole Jama'at, everywhere in the world and our friends were praying for him. In some cases, children did not go to schools, as they wanted to stay at home to pray for him. I said that they love you and they are crying for your health. In a trembling voice he said that he knew the Jama'at loved him a lot and that he loved them too.

Slowly the light disappeared and room became dark again. This amazing experience is still vivid and clear in my mind.





**Above:** Huzur رحمه الله تعالى in a moment of contemplation whilst on holiday with his family

A few hours later at 6 pm, the medical staff came with the mobile bed to take Huzur رحمه الله تعالى into the operating theatre. When Huzur رحمه الله تعالى was taken through the hospital to the operating theatre, all the family members and Huzur's رحمه الله تعالى staff, Amir Sahib UK, Mian Ghulam Ahmad Sahib and Mansoor Khan Sahib were standing in the lobby waiting for him. Huzur رحمه الله تعالى conveyed his Salaam to all of them after which Mirza Ghulam Ahmad Sahib made a request to Huzur رحمه الله تعالى for silent prayer. Huzur رحمه الله تعالى asked Mian Ahmad Sahib to lead the prayers. Mian Ahmad then led a short silent prayer. After this, we went into the Operating Theatre. That was again a very stressful time. Around 8.30pm a surgeon came upstairs and gave us worrying news about Huzur's رحمه الله تعالى condition. The Operation was successful, but he had developed Pneumonia. Huzur رحمه الله تعالى stayed in the Operating Theatre for a while before he was moved to the Intensive Care Unit. Dr Noori and I were permitted to see him whilst he was there. We were shocked when we saw him, as he was in a very critical condition. However, by the grace of Allah, within a few days Huzur's رحمه الله تعالى health improved and an X-ray showed that his chest was all clear and there was no sign of Pneumonia. The doctors said this was a miracle and they had never seen anything like this before.

After the operation, a non-Ahmadi friend phoned the mosque and complained about the announcements regarding Huzur's

health, which were delivered on MTA. His complaint was that, these announcements only requested Ahmadi to pray for Huzur رحمه الله تعالى. He complained that no mention was made of the Jama'ats non-Ahmadi friends not was any request made of them even though there were so many non Ahmadi praying for him. I passed this message onto Huzur رحمه الله تعالى whilst he was still in intensive care, which made him very happy. Huzur رحمه الله تعالى asked me to pass on a message to Mansoor Khan Sahib who was the Anjuman representative in London at the time that we should always mention our non-Ahmadi friends in our announcements in MTA.

Huzur رحمه الله تعالى had to stay in the hospital longer than expected. But as he was recovering quickly he came home just 6 days after the operation. He was very weak and he could not stand straight. He was very worried – not about his state of health, but about the fact that he would not be able to lead the prayers in the Mosque.

I thought it would be better if we set targets about his recovery. The first target was that he would lead the Eid ul Fitr prayers that were only 3 weeks away. All the doctors said that this target was to close to be achieved. But again we saw a miracle and Huzur رحمه الله تعالى was able to go to the mosque for Eid, after which he invited his family and friends for Eid lunch.

The second target for Huzur رحمه الله تعالى was to start conducting his MTA classes and to start going to the mosque for Zohr





Above: Huzur رحمه الله تعالى on holiday in Norway

prayers. It was a very uphill and difficult task, I was not caring for an ordinary person, but I was caring for my Khalifa and someone who I loved like a father. I had to maintain all due respect and manners for my Huzur رحمه الله تعالى, however on the other hand it was necessary to ensure that he ate enough, exercised enough and took all his medicines. Whenever Huzur رحمه الله تعالى said "no" to me, nothing I tried could make him change his mind. Then, I tried another technique. I asked from him "would you not like to go to the mosque?" This technique always worked and encouraged him to follow the doctors instructions, as all he wanted to do was to get fit to able to go to the Mosque. It was his love for Namaz in the mosque, which was pulling him up.

Huzur رحمه الله تعالى then started six MTA recordings a week that lasted for an hour each, as well as the Friday sermon. Six weeks after his operation, the Neurologist Dr Joseph came to visit Huzur رحمه الله تعالى. It was he who had advised that this operation should take place in order to stop the deterioration of Huzur's رحمه الله تعالى health. When he met Huzur رحمه الله تعالى and spoke with him, he was so amazed and surprised that he started laughing like a child who suddenly received a pleasant surprise. I remember him holding Huzur's رحمه الله تعالى hand and laughing; he would feel Huzur رحمه الله تعالى arms and shoulders as if massaging them as though he could not believe that this man was the very same person. He was not expecting such a dramatic improvement in Huzur's رحمه الله تعالى memory and personality –

which was back to normal and everybody was a witness to this. Huzur رحمه الله تعالى was still physically weak, but his health was improving every day. All of us know how good his health was in the last few months of his life.

When Huzur رحمه الله تعالى had recovered somewhat, but was still not up to meeting people, I thought it would be a good idea that a message from Huzur رحمه الله تعالى should be read out on MTA for the whole Jama'at. When I went to seek Huzur's رحمه الله تعالى approval, he was very happy with the suggestion and he appointed his private secretary to read that message.

#### *Please tell us about the Hazur's final days and the morning Huzur رحمه الله تعالى passed away*

About 10 days before Huzur's رحمه الله تعالى passing, he caught a minor flu, which made him a little weaker. To make sure that this did not affect his heart, Professor Jenkins came to visit Huzur رحمه الله تعالى. He checked Huzur's رحمه الله تعالى fitness levels and found nothing wrong with his condition. Huzur رحمه الله تعالى said to Professor Jenkins that he knew that there had been no problem, but he had given him permission to see him because he wished to make Luqman happy.

Doctor Noori came to London a few days before Huzur رحمه الله تعالى passed away and he too was satisfied with Huzur's رحمه الله تعالى condition (Dr Noori and Dr Mubashar use to come to see Huzur رحمه الله تعالى very frequently during his illness). He used to come upstairs and check on Huzur رحمه الله تعالى twice a day. On





**Above:** Huzur رحمه الله تعالى listens to the recitation of the Holy Qur'an during the Ameen ceremony of Mirza Adnan Ahmad  
**Right:** Huzur رحمه الله تعالى fishing. **Below:** Huzur رحمه الله تعالى on holiday with his family







Friday 18<sup>th</sup> April before the Maghrib and Isha prayer Huzur رَحْمَةُ اللَّهِ تَعَالَى sat in the Mosque for Majlis-e-Irfan. After the prayers, Huzur رَحْمَةُ اللَّهِ تَعَالَى returned to his flat and was very pleased with the sitting. He told me that he did not feel tired at all. After dinner, I prepared his bed. At around 10pm, my daughter Nida gave Huzur رَحْمَةُ اللَّهِ تَعَالَى some fruit yogurt, which he used to eat before going to bed in compliance with the instructions of his doctors. I was in Huzur's رَحْمَةُ اللَّهِ تَعَالَى bedroom when he called me over and told me that my daughter had given him his last food and now it was time for bed. I took Huzur's رَحْمَةُ اللَّهِ تَعَالَى socks off, and massaged some moisturiser on his feet. Huzur رَحْمَةُ اللَّهِ تَعَالَى then went to the bathroom, brushed his teeth and went to bed. I put a quilt over him, and then lay down on the floor at the feet of his bed.

Huzur رَحْمَةُ اللَّهِ تَعَالَى slept very peacefully that night. The time for Fajr came and I rolled my bed away and said salaam to Huzur رَحْمَةُ اللَّهِ تَعَالَى in order to wake him up. He went to the bathroom, performed ablution and then offered his prayer at home. After that, Huzur رَحْمَةُ اللَّهِ تَعَالَى sat down at his writing table and recited the Qur'an for about 45 minutes, he stopped his recitation on verse 21 of Surah Baqarah, After this Huzur رَحْمَةُ اللَّهِ تَعَالَى went to bed and said to me that "today I am feeling fit again after a long time" When he lay down I sat on the floor and he started talking to me. After a short while he fell asleep bringing to an end our last ever conversation together. I stayed with Huzur رَحْمَةُ اللَّهِ تَعَالَى until 8.30am; he was sleeping normally, now it was time to prepare for the day, at 9am, Faiza came to make Huzur's رَحْمَةُ اللَّهِ تَعَالَى breakfast. At 9.35 am I went to Huzur رَحْمَةُ اللَّهِ تَعَالَى room to wake him up. By looking at him, I could not tell as if anything was wrong. Huzur رَحْمَةُ اللَّهِ تَعَالَى was lying on his right side and had his right hand under his head. His left hand was on his right elbow. I thought he was not sleeping but had his eyes closed. The only change, which I saw, was an even greater look of innocence on his face and a look of satisfaction. I slowly bent over him and softly said "Assalom-o-Alaikum" Huzur رَحْمَةُ اللَّهِ تَعَالَى did not reply, so I said "Assalom-o-Alaikum" again in a louder voice. At that point when he did not respond, an unbelievable wave of comprehension washed over my mind and I realised that Huzur رَحْمَةُ اللَّهِ تَعَالَى was no longer with us. I held his shoulder and started shouting "Huzur, Huzur, Huzur". I was shaking his arm. My legs were quivering; I felt that there was no life in my legs. This sensation lasted for a few seconds. Then suddenly I felt the required strength I needed at the time. Immediately, I called Dr Noori upstairs, who was ready to see Huzur رَحْمَةُ اللَّهِ تَعَالَى before breakfast. At this point Huzur's رَحْمَةُ اللَّهِ تَعَالَى body was warm and soft. Within minutes Doctor Noori was there. Immediately after calling Dr Noori I telephoned Amir Sahib and asked him to come immediately for an urgent meeting, I did not however want to give him any news. After a few minutes, Dr Noori told me that Huzur رَحْمَةُ اللَّهِ تَعَالَى had passed away – Innaillahi wa Innaillahi rajeoon.

Amir Sahib arrived within a few minutes. But as soon as Dr Noori had confirmed Huzur's رَحْمَةُ اللَّهِ تَعَالَى death, my first duty was to convey this devastating news to Mirza Masroor Ahmad Sahib - Nazir-e-Ala, Sadr Anjuman Ahmadiyya Pakistan. Amir Sahib came to the residence straight away, I asked him to wait in the library. When I called Rabwah, Sahibzada Mirza Masroor Ahmad

Sahib's wife answered the phone and told me that he had already left the house to attend Zohr Namaz. I requested her to ask Hadhrat Mian Masroor Ahmad Sahib to call me as a matter of urgency. I did not say anything else. After this, A few minutes later I received a phone call from Rabwah, it was Hadhrat Sahibzada Mirza Masroor Ahmad Sahib. It was hard for me to give him this news. He asked me why I had called him. I just said Innaillahi wa Innaillahi rajeoon, Huzur رَحْمَةُ اللَّهِ تَعَالَى is not with us anymore. He was shocked and couldn't say anything. After this I gave this news to Amir Sahib UK. After this I went upstairs and gave this sad news to my wife and children. I advised them not to cry, as that was the wish of "Aba" Hadhrat Sahibzada Mirza Masroor Ahmad Sahib called me again a few minutes later, and we discussed everything in detail. He spoke to Dr Noori and then to Amir Sahib. It was decided that the news would be broadcast to the Jama'at on MTA. Rabwah would find out at Asr Namaz.

It was felt that a death certificate was urgently needed as after 12.00pm the offices of Wandsworth Borough Council were scheduled to close for 3 days due to the Easter Holidays. Dr Mujeeb ul Haq Sahib, Naseer Dean Sahib and I went to the Council. We reached there only a few minutes before closing time but managed to register Huzur's رَحْمَةُ اللَّهِ تَعَالَى death. I was not aware of the procedure, and then suddenly the officer in charge placed the death certificate in front of me and asked me to sign it. For a moment my mind went blank, my heart felt as though it was sinking and I was thinking over how exactly I could sign it. But it was something that had to be done. I saw as though I was glaring into an open book, the pages of which were turning from the beginning to the end. On the first page I was placing a turban on Huzur's رَحْمَةُ اللَّهِ تَعَالَى head and on the last I was signing his death certificate. I felt that 20 years had passed just like that. At that time, I couldn't control myself and tears were flowing down my face.

*If you were to recount amongst all your memories of Huzur رَحْمَةُ اللَّهِ تَعَالَى and one particular time, which you will always remember what would it be?*

There are millions of memories and out of all these memories, I will tell you the one thing, which is most dear to me. For many months with the grace of Allah I had the opportunity to wash Huzur's رَحْمَةُ اللَّهِ تَعَالَى feet when he performed his Wudhu (ablution). I think the time I had washing his feet was the best time I ever spent with him.





**Above:** Hadhrat Mirza Tahir Ahmad رحمه الله تعالى receives a gift from Hadhrat Khalifatul Masih III رحمه الله تعالى .

**Below:** Hadhrat Mirza Tahir Ahmad رحمه الله تعالى and Hadhrat Khalifatul Masih III رحمه الله تعالى at the wedding of Sahibzada Mirza Luqman with Sahibzadi Faiza Luqman





## My Life with Huzur رحمه الله تعالى

### An Interview with Karim Asad Khan

Karim Asad Ahmad Khan was born in Edinburgh, Scotland on 30 March 1970. He is the son of the late Dr Saeed Ahmad Khan who passed away in 1996 and mother is Selma Mubaraka Ahmad Khan. Karim studied law at Kings College London.

On the 16 April 1993, he was married to Sahibzadi Yasmin Rehman Mona the third daughter of Hadhrat Khalifatul Masih IV رحمه الله تعالى and Hadhrat Asifa Begum Sahiba.

#### Earliest memory of Huzur رحمه الله تعالى

My earliest memory of Huzur رحمه الله تعالى was in fact before his Khilafat. I think it was in 1980. Huzur رحمه الله تعالى used to host a dinner for foreign guests in Rabwah. My parents had taken us to Pakistan and we were staying at Baitul Zafar which was the former house of Hadhrat Chaudhry Muhammad Zafrullah Khan. My family had a close relationship with Hadhrat Chaudhry Muhammad Zafrullah Khan sahib. I was fortunate in being

particularly close to him. We used to write to each other every week, so even though Baitul Zafar was, by this time, a Jama'at guest house, we preferred to stay there as it had a link with him as well. Anyway, Huzur رحمه الله تعالى was having a dinner party at his home and invited us. I remember Huzur رحمه الله تعالى collected us from Baitul Zafar and took us to his home where I can remember watching him. He was very busy serving everybody. I was about 10 years old at the time and I went into the ladies area where I met Begum Sahiba who gave me bottle of Coca-Cola with a





**Left and Above:** Huzur رحمه الله تعالى with Kareem Khan and his son Jalise at the Majlis Khuddamul Ahmadiyya Ijtema00

straw inside. At that age, Coke was a real favourite with us children and indeed a delicacy beyond compare!

My second memory was, I suppose, in 1982 when our family travelled to Spain for the inauguration of the Basharat mosque in Spain. In a crowd on the courtyard of Cordoba mosque my brothers and I saw the top of Huzur's رحمه الله تعالى pugari (turban), so we ran towards him and met him, I can remember he seemed so happy to see us and made us feel so welcome – it was very memorable. We also had the great honour of Huzur رحمه الله تعالى coming to our house in Yorkshire when he made his visit to England, prior to the migration.

### Migration

I remember hearing from my father that Huzur رحمه الله تعالى had arrived in London. We were all delighted that Huzur رحمه الله تعالى had arrived though the news was sudden. I recall that my father said "it was a very sad day for Pakistan," I knew something big had happened but I could not put it into context. I remember going to London and Huzur رحمه الله تعالى was addressing the Jama'at that had gathered. He had a very sore throat as loud speakers had been banned in Pakistan, but he appeared upbeat. It was a crisis for the Jama'at but despite that, his presence amongst us made us all feel elated and his attitude to this crisis gave us all heart and a re-newed sense of purpose. I

also remember on other occasions that when we were little, me and my brothers Khalid and Imran, used to come down to London to visit Huzur رحمه الله تعالى during our holidays and we would have lunch and dinner with Huzur رحمه الله تعالى and his family in his flat. Sometimes we felt bad that we were intruding so much on the private time of Huzur رحمه الله تعالى with his family that we stayed downstairs to give them a break from us. However when we did thus, he would enquire where we were and ask us to come up.

He once bought a new tent from America which was the latest of its kind. He told us to pitch his tent on the grass area right behind his office. Here we would hold tea parties for Huzur رحمه الله تعالى who would also come and tell us stories and jokes. He never made us feel like we were 'just children.' It is really a great attribute that he always free with his affections and he made everyone – even children – seem special and loved. I also remember that Huzur رحمه الله تعالى would like to experiment mixing different types of drinks and foods. I remember one occasion that my brothers and I were in Huzur's رحمه الله تعالى kitchen and he said he would make a special drink for us. It was a 'special recipe' of mixed tea and coffee. Huzur رحمه الله تعالى asked whether we should call it "cofftee" or toffee! We opted for the second!

On another occasion, the milk Huzur رحمه الله تعالى used boiled over in the pan, and Huzur رحمه الله تعالى joked that this is 'men's cooking' and that he should quickly clean it up! Huzur's رحمه الله تعالى nature was so humble, without any pretence, he had love for everybody.



**Top:** Huzur رحمه الله تعالى has a light snack at the edge of a river

He would be very informal with us, even though we were young children. He had that magic that it seemed he had time for, and a special relationship with, everyone. This was a feature throughout his life and part of his character.

### Special Memories

There were many memorable occasions and personal moments which I remember and cherish, but one, from before my marriage, which is humorous, involves an incident with my younger brother Imran at a Majlis Irfan session. Huzur رحمه الله تعالى had an amazing knowledge and an amazing ability to draw facts from science, humanities, history etc and the Holy Qur'an. He could draw it all together, so it was no longer a series of isolated unconnected facts, but part of a greater scheme of things which showed the veracity of the Holy Qur'an and the Holy Prophet صلى الله عليه وسلم.

On one particular occasion Huzur رحمه الله تعالى was talking about the phenomenon of black holes. Huzur رحمه الله تعالى stated that the more a black hole consumes, the denser and smaller it becomes. Now Imran happened to be there... and he used to be somewhat overweight! On the way back to the residence he told Huzur رحمه الله تعالى, somewhat wistfully, 'I wish I was like a black hole: The more I ate, the smaller I would become!' Huzur رحمه الله تعالى laughed greatly and enjoyed this remark and related

this story on quite a few occasions.

### Huzur رحمه الله تعالى and Majlis Khuddamul Ahmadiyya

Huzur رحمه الله تعالى had a great love of the Jama'at and had a great love of the Holy Prophet صلى الله عليه وسلم. Through the example of the Holy Prophet صلى الله عليه وسلم he sought to improve the youth as he understood that the youth was the next generation. He did this in a very special way. He would always focus on improvements. Huzur رحمه الله تعالى never wanted reports that were just statistics detailing how many meetings were taking place or how many events were being held. He wanted to know the improvements that were taking place. For example, he wanted to know the increase in the number of people who were offering a single prayer daily where they had previous not prayed at all, or two prayers where there was one and those who were regular in all their prayers where only three or four of the obligatory prayers were previously performed. On one occasion Huzur رحمه الله تعالى instructed that those people who were not coming to the Ijtema or were not so active in the Jama'at should take charge of a second Ijtema held just for them. In that way, instead of feeling like guests, they felt like hosts. This method opened the hearts of those Khuddam and brought about a change in it. They were made to feel central and improvements were seen in subsequent Ijtema's.

I remember in 1989 or so (I do not remember exactly), Huzur رحمه الله تعالى went to Lake District for a few days with his family. He received a message that it was going to be the final session of





**Top:** Huzur رحمه الله تعالى serves cake during a tea break in Holand

the National Khuddam Ijtema and there was a request that he attend. He broke his trip and left the Lakes to address the concluding session. His personal time meant nothing; whenever there was a request from the Jama'at, he would sacrifice everything and place primacy on Jama'at obligations.

Before his arrival in the UK, the Jama'at was totally different in terms of size, organisation, work ethic and discipline that it is today. He breathed life into us. We must not forget that Huzur رحمه الله تعالى wasn't solely interested in developing just the Khuddam; he was equally committed to giving time and full rights to the Lajna Imaillah and Nasirat, giving them equal voices and ensuring that they were not to simply sidelined. He took work from everyone and he ensured women held an honoured place in the Jama'at. This is exactly in line with the teachings of the Holy Prophet صلى الله عليه وسلم. He tried to involve all people in the Jama'at and consequently brought people closer to God.. He would identify their interests and aptitude and involve them in areas that matched their nature or ability. Ladies were involved in research projects, tabligh activities and MTA from the outset. In this way, he brought people closer to the Jama'at, and ultimately closer to God which is the aim of Khalifatul Masih.

#### Father-in-Law

Huzur رحمه الله تعالى had always been exceptionally kind to my

family, even before my marriage.. When I got married, I was never made to feel like an outsider coming in. There was never a barrier with him, or indeed his family. From the first day he and they made me feel like I was a long established member of the family. There was so much love, kindness and attention. My Urdu did not pose a problem as I understand a little Urdu but when there were things I didn't understand, I would say so and Huzur رحمه الله تعالى would translate for me. Of course, his English was far better than mine anyway. But. it was his greatness and kindness that though he loved Urdu he never made me feel that I was inconveniencing him or that there was a barrier over language.

My late father really loved Khilafat and was very active in the Jama'at. When he was diagnosed with prostate cancer, Huzur رحمه الله تعالى prescribed homeopathic medicines and gave him many different remedies. My father also used conventional sources of medicine, he tried the latest treatments in New York and California. Huzur رحمه الله تعالى would always enquire about my father. On one occasion when my father was in Yorkshire, he could hardly speak since the cancer had spread to his lungs and he was wearing a respirator. However, when Huzur رحمه الله تعالى phoned, my father took off the respirator and managed to have a conversation with Huzur رحمه الله تعالى with a strength of voice that I could not believe. Huzur رحمه الله تعالى had this ability to inspire people to go beyond their limits and give them extra strength and energy. One moment my father struggled to breathe without the respirator and the next moment he was able to speak to Huzur رحمه الله تعالى – he was so elated and so unimaginably happy that his beloved Huzur رحمه الله تعالى had taken





**Top:** The UK Jalsa Salana 2002 International Bai'at Ceremony.

the time and trouble to ring and ask about him. Moments like this can never be forgotten.

I have heard this from so very many people who had been in crisis, near despair or had been bereaved, who had suffered terrible loss and tragedies in their life. Huzur رحمه الله تعالى felt their pain very keenly. This is something people knew, it was not just words, he took their pain as his own pain. His prayers, his message of steadfastness and the great blessing that God gave him conveyed itself to people. It gave them extra resolve and courage to fight and battle and toil as long as there was a fight to fight and it gave them the courage and steadfastness to accept the ultimate Divine Will of Allah with patience when they had done all they could.

I remember when my father passed away in Yorkshire. I called Huzur رحمه الله تعالى from there to inform him. Huzur رحمه الله تعالى was quiet for a few moments and then he spoke very kind words to me. He spoke to my brothers in turn and gave us strength, patience and steadfastness to accept Allah's will. Huzur رحمه الله تعالى managed to convey to us a sense of serenity that this is Allah's will and that life goes on.

So all that we can do is live our lives as well as we can, hope and pray that Allah has mercy on us so that we can see our departed beloveds in the next world. It was this serenity and inspiration

from Huzur رحمه الله تعالى that brought everything into context and which I remembered and drew strength from 7 years later when I heard the dreaded news of 19<sup>th</sup> April 2003.

### *International Bai'at*

Huzur رحمه الله تعالى said many times that numbers by themselves are meaningless; it is the quality that matters. But, of course, it was historic that so many people were accepting the Promised Messiah عليه السلام all at once. It was a great sign of God's Grace and Mercy on the Jama'at. What I remember is that Huzur رحمه الله تعالى displayed total humility during these times, acknowledging that this was the decree of Allah and he was just an instrument to fulfil that decree. On one occasion I remember at the dinner table, Huzur رحمه الله تعالى had some fruits brought by people from different countries from around the world. We were just about to take some fruit when Huzur رحمه الله تعالى turned to us and said this is nothing but the blessings of the Promised Messiah عليه السلام. Huzur رحمه الله تعالى displayed no personal achievement. He took almost every opportunity to remind us that the blessings that were witnessed were nothing except the blessings arising from being a servant of the Promised Messiah and a slave of the Holy Prophet صلى الله عليه وسلم. He showed extreme humility to the decree of Allah and gratitude for the blessings of God. They were emotional and great days, but not triumphalist days. They were days of extreme consciousness of the majesty of God, a living God.





### Tours & Visits

Every trip was very special and amazing. When I got married in 1993, I had already taken some time off for the wedding. I recall that I was very new to the Bar and was told that it would be very difficult to take more time off. But Huzur رحمه الله تعالى said to me that the trip to Norway will be a 'trip of a lifetime!' I managed to take unpaid leave and attended this trip. Huzur رحمه الله تعالى spoke greatly about the beauty of Norway many a time and when asking us whether other countries could compare in physical beauty to Norway, Huzur رحمه الله تعالى would say "Norway – No way." We travelled to NordKap where we were able to offer Fajr and Isha namaz practically back to back because of the midnight Sun! The midnight sun meant that the day never ended.

One thing should be pointed out is that Huzur رحمه الله تعالى had travelled extensively prior to Khilafat. As a student he had hitch-hiked all over the UK and Europe and he had driven right across the US. He loved travelling and seeing different countries and different people. But when you ask which was his favourite country, or which was his favourite tour, he saw such things through the eyes as a Man of God. He loved those countries most in which the Jama'at was active the most. He was very happy with the Jama'at in Mauritius, for example. This Jama'at was very active and they are a loving people. When the Jama'at was active, Huzur رحمه الله تعالى became very happy. Huzur رحمه الله تعالى never asked anything of anyone save that they become active in the cause of Ahmadiyyat. That is why if you listen to his Khutbat, so much emphasis was placed on Tabligh. The prayers of Huzur



**Top:** Huzur رحمه الله تعالى in Norway  
**Top:** Huzur رحمه الله تعالى at the NordKap where the sun shined 24 hours a day. All the prayers were offered in daylight.



رحمه الله تعالى regarding this were never wasted as we can see from the International Bai'at figures . Infact, these were matters ordained by Allah and fulfilments of promises made to the Promised Messiah عليه السلام

I also remember in Mauritius that we persuaded Huzur رحمه الله تعالى to go para-sailing (para-sailing is a special parachute with wing like extensions that lifts a rider in its harness up and through the air when towed by a motorboat) Huzur رحمه الله تعالى carried his grand-daughter, Maleeha, who was about 6 years old in a harness in front of him and over the crystal blue ocean. We all really enjoyed it! When we were getting off the boat and back onto land, I fell into the water whilst holding Huzur's رحمه الله تعالى video camera. I quickly got out and started to apologise for ruining the video camera, but Huzur رحمه الله تعالى did not say anything about the camera, instead he asked me if I was alright. Such grace and kindness was wholly instinctive to him.

The Indonesian Jama'at are exceptionally loving. I remember one place we went to was an Ahmadi village with a beautiful mosque on the hillside. As we made our way to the mosque, we saw people who had lined up in the streets all the way up the hill. I saw young girls approximately 10-11yrs old –even younger perhaps – who were weeping when they saw Huzur رحمه الله تعالى . Their love of Khilafat was so genuine and so real that it was so humbling and moving. It made one realise the blessings of daily contact with Khilafat which we enjoyed and which, perhaps, were far to easy to take for granted.

There was another incident where a large number of Lajna members, many with small children were waiting to see Huzur رحمه الله تعالى , who was involved in some other mulaqats. They sat there, in the heat, in total silence. When Huzur رحمه الله تعالى came out he commented that they were an amazing people, sitting quietly in the heat waiting for him without making any noise at all – and he joked that the only noise he heard was from his grandson Jahan-zaib!

On that trip, as with many others, we also met the President of Indonesia and other dignitaries. Huzur رحمه الله تعالى would always say the progress of the Jama'at and the blessings which were witnessed by the Jama'at were the result of the sacrifices of the pioneer Ahmadis and early missionaries. Huzur رحمه الله تعالى would visit the graves of pioneer missionaries in their respective countries and pray for them. This age that the Jama'at is passing through is a glorious time it is true. But Huzur رحمه الله تعالى was always mindful to remind us that it was the sacrifices of our forbears, of pioneer missionaries and early converts and the sacrifices of many of our brothers in Pakistan and elsewhere that are being rewarded by Allah.

#### Launch of MTA

Huzur رحمه الله تعالى was already very active with Dars and Maljlis-e-Irfan, speeches and book writing. The only difference in Huzur's رحمه الله تعالى lifestyle with the commencement of MTA was the increase in pace and in the diversity of different types of





programmes he used to conduct i.e. liqaa mal arab; Mulaqat with French, Urdu, Bangladeshi and English guests etc. Huzur رحمه الله تعالى worked furiously; he had a work rate which was phenomenal. I have never seen the like. Just when we thought he was working at top speed he would find a way to work even faster and do even more things. It was almost as if one were witnesses exponentially increasing acceleration in the path of Allah. MTA changed the way the Khalifa communicates with the Jama'at. Time and time again he mentioned that the mullahs of Pakistan tried to cut him off from his Jama'at, but instead the links between him and the geographically distant Jama'at's were now stronger than before. Every person could see their Khalifa in their living rooms! These were the great times we were living in. There were so many great signs for anyone with an unbiased and balanced view to see we live in times of a living God.

### Last days

The day before Huzur رحمه الله تعالى passed away he delivered the Friday Sermon and held a Majlis Irfan. He was fully engaged with Jama'at work when he passed away. It was a beautiful ending that was indicative of his life; he passed away fully in the service of God.

On many occasions, I saw that regardless of how Huzur رحمه الله تعالى was privately feeling, whether he was tired or had received some bad news, he would try not to let it show. When he would leave the house, he would joke with people, enquire about people, ask how people were and would never as far as it was possible show

to people any pain or discomfort he was under. Never did he look to others for strength but rather it was he who gave strength and support to others.

Huzur رحمه الله تعالى had a complete love for the Holy Prophet صلى الله عليه وسلم. He led his life as close to the example of the Holy Prophet صلى الله عليه وسلم as he could. When you think why he was so loved by the people, why he is missed so much, one reason is because he knew how to love. Then you ponder how the Sahabi's at the time of the Holy Prophet صلى الله عليه وسلم reacted when the Holy Prophet صلى الله عليه وسلم passed away? How did they manage to cope after losing him? No loss could be greater. Their patience and resolve and steadfastness is truly inspiring and without parallel. Their loyalty and conduct at that moment is actually a great testament to the teachings of the Holy Prophet and his emphasis on the unity of a living and eternal Lord.

Huzur رحمه الله تعالى lived his whole life giving love to people. Huzur رحمه الله تعالى repeatedly said that if you truly love God, you must love his creation. He used to give the example that one cannot love an artist and hate his art or love a writer and hate his books. If one really loves Allah, one is compelled to love His creation. Huzur رحمه الله تعالى was totally immersed in the love of God and he truly loved mankind and each Ahmadi knows how much he loved them and how much he loved Allah's Jama'at.



## My Aba رحمه الله تعالى

By Hassan Raza Ahmad

**Written by Hassan Raza Ahmad – In Memory of his beloved grandfather. Raza is the son of Sahibzadi Shaukat Jehan and Sahibzada Mirza Safer Ahmad and and grandson of Hadhrat Khalifatal Masih IV رحمه الله تعالى and Hadhrat Asifa Begum Sahiba**

Affectionately called 'Aba', Hadhrat Khalifatal Masih IV رحمه الله تعالى, my grandfather, was a very special person. His many qualities may be recommended by others far much more fluent at writing and speaking than I. I do not think I could do justice to his memory and his greatness in writing this piece. He isn't an easy person to write about as he was a man of not just one or two, but many special qualities and it is hard to pinpoint just one and elaborate on it. One of the wonderful things about Aba رحمه الله تعالى was that even the small and simple characteristics stood out so beautifully in his person that it always left an impression. His wonderful manner with children and the very special relationship he enjoyed with them, his infectious laugh and wonderful sense of humour, his ability to make it seem as though you were the sole centre of his attention, were all little insights that made him loved by so many. We are all aware of these due to the blessings of MTA, his many classes, Question Answer Sessions, speeches and sermons. In this piece I would like to relate some incidents from my life where I have seen and been recipient of these simple but beautiful aspects of his person.

As small children Usman (Khala Faiza's son) and I used to ask Aba رحمه الله تعالى for some ila'ichi while he would be passing by in his

residence. We would run up to him and request him for some ilachi. If he had a bottle of Shai's "Ilachi, Sweet & Perfumed" in the pocket of his sherwani he would pour out some into our little hands. Occasionally we would be lucky and we would get the remainder of his unfinished bottle. And if we were very lucky we would get a full bottle to ourselves brimful of Shai's finest ilachi.

During our ilachi pinching days, every few months, Usman and I would be lucky enough to get some chocolate from Aba رحمه الله تعالى from that famous drawer. Every so often we would muster enough courage to wait outside Aba's رحمه الله تعالى office for him to come down hoping he would call us into his office and offer us some chocolate. Most times our hopes would come true. He would invite us in to the office, take his seat behind the desk and call us over to choose our favourite from the drawer.

Aba رحمه الله تعالى had a wonderful sense of humour. Sometimes at the dinner table while in the process of telling a joke or funny incident he would be unable to control his laughter and find it hard to finish the story. On such occasions you couldn't but help get carried away with him, and be in hysterics along with Aba رحمه الله تعالى with tears running down your face.





**Left:** Huzur رحمة الله تعالى with his grandchildren, Raza , Maliha and Bilal

**Above:** Huzur رحمة الله تعالى holds baby Raza.

**Below Right:** Huzur رحمة الله تعالى with his Raza and Bilal

On another occasion after dinner, Aba رحمة الله تعالى was on his way down to his office. On his way he saw me, and with a big smile on his face, and a child-like innocent look in his eyes, asked me to tell my mum "Meeri pyari aami mujhe aam khalaidai". Roughly translated it means "My beloved mother please feed me a mango". I am a very shy person and had someone else said this I might have opted not to say it. But it was Aba رحمة الله تعالى who had asked me so I had to say this to my mum! So up I went and in an embarrassingly low voice said "Meeri pyari aami mujhe aam khalaidai" to Ami. Ami had not heard me properly and asked me what I had said, to which I replied, "Can I have a mango please?" And down I sat enjoying this mango that had caused a mini crisis in my life.

Aba رحمة الله تعالى was full of so much love and affection. On meeting him he would often kiss us grandchildren on the forehead and then on both cheeks. On the occasion of the Indonesian Jalsa, on the second day, I suffered from a severe asthma attack. After having gotten over the worst of it, I was regularly drinking warm cups of water with a few spoons of honey added. While sitting on my own on the dining table having one of these cups, Aba رحمة الله تعالى was on the other side of the room watching me. After I had finished my cup, Aba رحمة الله تعالى asked Bashir to make him a cup of this. After taking a few sips from it, Aba رحمة الله تعالى asked Bashir to give the cup to me, to drink from.

On one trip to Spain, the whole family was sitting in the living room of the guest house with Aba رحمة الله تعالى and all the seats were taken. After a while Khaloo Kareem walked in and as

there were no seats free, I got up from my seat and offered it to Khaloo Kareem. Seeing this, Aba رحمة الله تعالى was very pleased with me and so he beckoned me over to sit down on the arm of the chair he was sitting on.

These are some of my fond memories of my beloved Aba رحمة الله تعالى. I have tried my best to put them down in the best possible way I can, and write down incidents that show what a beautiful person he was. Aba رحمة الله تعالى was more than just my grandfather, he was my Khalifa. Every day I remember him and everyday he is deeply missed.







## Hopes Dreams and Wishes

By Nida Ul-Nasser

Written by Nida Ul-Nasser Ahmad – In Memory of my piyaaray Aba and the people of Rabwah. Nida is the daughter of Sahibzadi Faiza Luqman and Sahibzada Mirza Luqman Ahmad and granddaughter of Hadhrat Khalifatul Masih IV رحمه الله تعالى and Hadhrat Asifa Begum Sahiba

**M**an, woman and child were in waiting for a man. Not any man. Oh no! They were yearning back for their friend, mentor, Father. Time passed, and they waited patiently without making any complaints. Over two decades the people of this town laboured hard for the prosperity of their community. Each and every individual saw the region develop before their eyes into full bloom. Their small town had flourished into a beautiful part of the country that they belonged to. Hospitals, Schools, Jamaati services were improved for the love of Ahmadiyyat and in exciting anticipation for this great man's welcome.

In return, this man was as eagerly waiting to meet the people of his town. His heart cried out to set foot on his home soil, just one

more time. One more time would fill his heart's wishes. When friends would visit him from the east, memories would come flooding back. He would cope with his sorrow through writing poems for his beloved people back home.

Both waited for the glorious day when they would meet one another. Each of them must have dreamt of the moment they had been waiting for. The locals of the town must have envisaged how they would greet this Man, how would they control their burgeoning emotions, what would they say to him? Likewise their preceptor must have ruminated his arrival as well over the years, the happiness that would explode inside him the moment he would set foot in his home soil, the anticipation of seeing all those changes



that took place in his absence, being back in the company of his old friends.

2 years passed, 5 years, 10 years... and then almost 20. But quite unexpectedly the great man became ill – how could this be possible? Our Guardian who had always looked over us was now ill. Ahmadies around the world were devastated. All around, Ahmadies raised their hands and dropped their heads and prayed for this man. This extraordinary man was our beloved Khalifa. After giving so much of himself and giving his life to his dearest Jama'at our beloved Huzur رحمه الله تعالى himself was now in difficulty and the Jamaat had now reached a critical point in Khalifah-Rabih's Khilafat which they had to pull through as an even more cohesive community and so now a difficult time swept over our Jama'at.

The Jama'at all over the world became more united than ever because Ahmadies all over had one goal and that was to be in the service of our dearest Huzur رحمه الله تعالى at this critical time for our beloved Jama'at.

As Huzur's رحمه الله تعالى treatment began, Ahmadies everywhere poured their heart and soul to offering prayers for their beloved one. How painful it was to see him in this state of health, the tears flowed down as our hearts were wrest assundered from the pain they felt to see our dearest Huzur رحمه الله تعالى like this, and prayers were not uttered but it were intense emotions which were taking shape of prayers.

Back at home, in Rabwah, the people must have throbbed with painful emotions as Huzur's رحمه الله تعالى treatment went on. How long they had awaited for the arrival of their beloved Huzur رحمه الله تعالى and longed for the day when they would be reunited with him, but the painful news of his illness brought much sadness to all of them – they could not bear to see him in such poor health for in the past they had always seen him full of vigour and energy. I don't think I have ever seen anybody with so much exuberance and life. Huzur رحمه الله تعالى was a kind of person who was always up for a challenge and had to stay constantly active. Even when he fell ill and there were moments of hopelessness, he would be fighting for his health and would not succumb to having a negative attitude but would have a positive outlook on things. Huzur رحمه الله تعالى would pick the right moment for a joke; even the night before his demise he was entertaining us by telling us jokes from his university life. He greatly enjoyed hearing nazms and would always request such people as Wajeeha or Shaukat and others to sing nazms for him in classes. He also loved travelling, another love of Khalifah-Rabih's. One holiday that stands out for me is that of Norway. He was always doing something or another – cooking for us, taking us fishing, hiking, or playing with us. He would never get exhausted. That was what was so special about him; he would go on and on and would only stop when he had achieved what he wanted.

As time went on, Huzur's رحمه الله تعالى yearning to return to his dear Rabwah increased even more so. His heart ached to return back to his home town even if it may be just for one day – one day would make his heart content. In that day he would absorb in everything from the simplest things such as flowers to chats with friends and imprint this memory on his mind never to forget it. One day would be sufficient enough.

The unified spirit of the Jama'at-e-Ahmadiyya, as they prayed and prayed for their dearest Huzur رحمه الله تعالى, was rewarded as Khalifah-Rabih's health slowly began to revive and, with the Grace of Allah, soon he started performing his daily Jama'ati duties again. As time passed Huzur رحمه الله تعالى became more active and more enthusiastic – the vibrancy and buoyancy that used to be in his nature returned. It was smiles all around. In the beginning of April 2003, unexpectedly there appeared prospects for Hazoor to return to Rabwah for a couple of days. So at long last his wish could be fulfilled, not only his wish but the wish of all the people back at Rabwah who had been waiting so patiently and for so long for his coming.

However that was not God's will. On the morning of 19th of April 2003, Allah took our most precious and dearest Huzur رحمه الله تعالى, Khalifah-Rabih into his care. When someone very dear to you passes away and someone as extraordinary as Khalifah-Rabih, Hadhrat Mirza Tahir Ahmad رحمه الله تعالى, My Aba, it feels as if a large piece of you has gone missing, like a whole chunk of your life has been extracted from you and with it a whole part of history comes to a cessation; a large gaping hole replaces it, slowly consuming you with emptiness and hollowness leaving behind wishes, hopes and dreams that could have been.

The long wish of my dearest Aba to return to his piyaaray Rabwah and the dreams of the thousands and thousands of people of Rabwah of wanting to meet their most beloved and loving Huzur رحمه الله تعالى came to an abrupt end at Huzur's رحمه الله تعالى demise. When such great wishes are felt in the heart and passed on, I believe they are made to be fulfilled in equally great places and what greater place than Heaven. Such a wonderful and special meeting could only be fulfilled in the best of places and I think that was how God meant it to be.

With every death begins a new life. The passing away of Huzur رحمه الله تعالى, Khalifah-Rabih started a new chapter in his story. Although he no longer remains with us physically, he remains alive in our hearts and thoughts. Hadhrat Mirza Tahir Ahmad's memory and legacy will live on for centuries and centuries to come, because he touched the hearts of millions around the globe – and they will keep the candle burning forever.

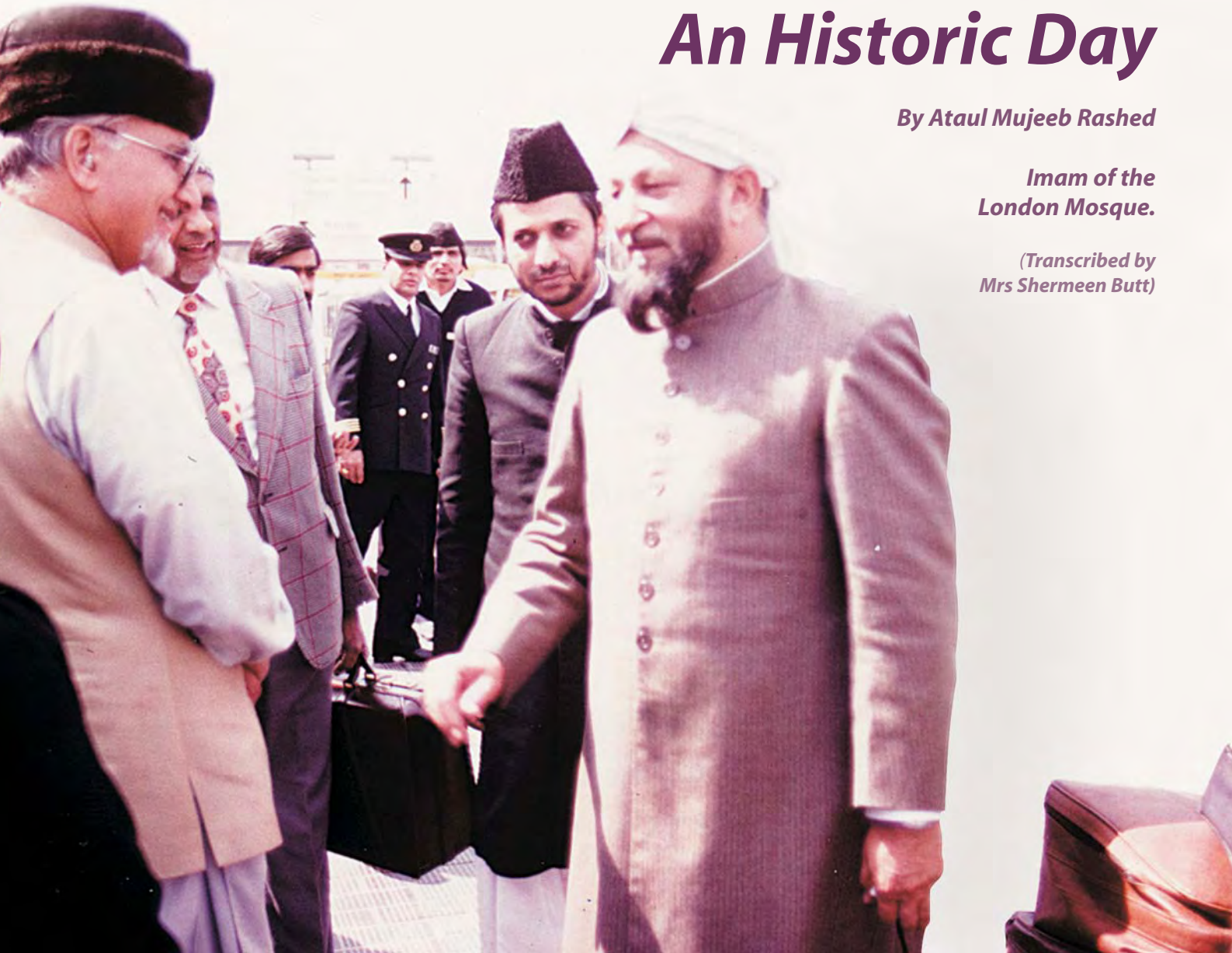


# 30th April 1984 An Historic Day

By Ataul Mujeeb Rashed

*Imam of the  
London Mosque.*

*(Transcribed by  
Mrs Shermeen Butt)*



Everyone has certain days in his or her life that can never be forgotten. The memory of such days does not fade with the passage of time and their details are permanently etched on the mind. On reflection, from among the unforgettable, historic days of my life, one is 30th April 1984. This is the day Hadhrat Amir ul Momineen Khalifatul Masih IV رحمه الله تعالى migrated from Pakistan and arrived in Britain. It was a Monday. It was indeed a historical and momentous day which had profound influence on the future of Ahmadiyyat and shall always be remembered as a significant milestone in the history of the Jama'at.

Before I go into the details of the day, I would mention a few key matters. In compliance with the instructions of Hadhrat Khalifatul

Masih IV رحمه الله تعالى I had arrived in Britain on 16th November 1983. On 26th November, I took over the charge from the late Maulana Sheikh Mubarak and began my services as Amir UK, Missionary In-charge and Imam of The London Mosque. In accordance with Huzur's رحمه الله تعالى instructions that he had given me in my farewell meeting at Rabwah. I began my task by studying the files of the Mission along with getting familiar with other Community tasks as well as commencing visits to various local Jama'ats. In the first week of January 1984, I suffered from Deep Vein Thrombosis on my right leg, a risky condition that required immediate hospitalisation. My treatment in the hospital lasted eighteen days, after which the doctors advised complete rest and also to avoid travel. When Huzur رحمه الله تعالى came to know he prayed and counselled that I fully



comply with the doctor's advice. With Allah's grace, when I felt better and the doctors allowed a little work, my first day back in the office after the illness was 1st April.

In those days the opposition to the Community was at its height in Pakistan. There were reports of the hazard of some ordinance being issued against the Community. Instructions were issued from the Centre, and our office activities increased as a result.

I remember on 26th April I gave a speech on Islam at Warwick University in the Midlands. It was followed by a Question and Answer session. In the evening as we sat for dinner at the house of Rashid Ahmad Sahib, there was a call from London and Mubarak Ahmad Saqi Sahib, who was at that time working as Naib Imam with me, informed that Ordinance XX had been issued against the Ahmadiyya Community in Pakistan. On hearing this I felt that rather than stay the night in the Midlands I needed to get back to London. I arrived back in London at midnight. From the next morning the activities increased with reference to the new Ordinance. Although the sensitivity of the situation was apparent it was difficult to say what was to happen next. Along with being anxious, fervent prayers were being made and the entire Jama'at was being counselled towards steadfastness and prayer.

On the night of 29th April, various engagements lasted late into the evening and it was around midnight when I went to bed. At about 2.30 am the phone rang. I was astonished as to who would be ringing at that late hour. On picking up the telephone I heard Masood Ahmad Jhelmi's voice on the other end (he was working as the Wakilut Tabshir in those days). He asked me whether I had recognised him, on my answer in the affirmative he asked me to get ready. I said I was ready but what for? He replied that Hadhrat Khalifatul Masih IV رحمه الله تعالى was coming to London. I asked when,

thinking the arrival would be in the next few days. In response he asked me what was

**Left and Below:** Huzur رحمه الله تعالى arrives at Heathrow airport

the time in London. When I told him he said that Huzur رحمه الله تعالى had departed from Karachi four hours ago and would reach London at around 8am local time and that all necessary arrangements should be made in this regard. He also gave some specific instructions and on this, the conversation ended. When the call was over, my wife Qanita Rashed who had been awakened and was anxious by the sudden telephone asked what was the matter. I only said that Huzur رحمه الله تعالى was arriving in London in the next few hours. In actual fact I was deeply anxious and worried by the sudden news and the notion of the tremendous responsibilities it laid on my weak shoulders. This sudden news had totally stupefied me. My wife was in a similar state. We both decided that before doing anything else we needed to submit to Allah and seek help from the Almighty God in that He help us at every step of the way and cover our weaknesses. So, first of all we offered nawafal and in our acute anxiety made whichever prayers came to mind and thus in Allah's name we started the task at hand.

The information received was that Huzur رحمه الله تعالى would arrive via KLM first at Amsterdam, Holland and then with a change of flight take another KLM aeroplane to London arriving at around 8 am. Huzur رحمه الله تعالى was expected to arrive in Holland at 8 AM. In accordance with the instructions received I informed the Missionary In-charge of Holland, Abdul Hakeem Akmal, of Huzur's رحمه الله تعالى arrival and asked him to make all arrangements to receive Huzur رحمه الله تعالى at the airport and to have a responsible person on duty at the Mission House to immediately inform us in London of Huzur's رحمه الله تعالى arrival in Holland.

After this we got involved in various other arrangements. My wife promptly started gathering all the household things because this very house was to be Huzur's رحمه الله تعالى residence. In those days I lived in the flat on the first floor above the offices and Naseem Ahmad Bajwa Sahib who was working with me as a Naib Amir in the flat on the second floor. It was decided that I would move with my family to the Jama'at guesthouse situated at 49, Gressenhall





Road and Bajwa Sahib would move to an Ahmadi friend's empty house at 11, Gressenhall Road. It was a coincidence that this empty house was found near the mosque at that time and that the Jama'at guesthouse was also vacant. Rapidly collecting all the household goods, my wife made large bundles using bed sheets. This was done in such a hurry that we could not be remembered what was packed in which bundle. For quite sometime afterwards we would open bundles simply by guessing and would search for whatever was needed in the house. The house was thus emptied room by room.

While this was going on at the house I promptly came downstairs to my office. The desk was littered with papers. I began collecting all the papers and documents and other office things because in a few hours time Huzur رحمه الله تعالى was going to grace this very basic and small office. Due to the situation in those days some Khuddam had been on duty at the Mission House. They helped me with what I was doing, packing all the official files in boxes or bundles and in this way all the things in the house and the office were ready to be transferred within two hours. The office was also completely prepared for Huzur رحمه الله تعالى.

In those days the Fajr Salat was said at 5 am. At 4 am, I informed Anwer Ahmad Kahlon Sahib of Huzur's رحمه الله تعالى arrival and asked him to inform all the members of the Majlis e Amila (administrative body) that there was to be an emergency meeting of the Amila after Fajr Prayers at the Mosque and that all should attend.

With the help of Khuddam, all the things of the house and the office were transferred to the guest house. In the meantime my wife had called Mrs Amatul Hafiz Salam Sadr Lajna Imaillah and a few other

ladies who gave a great helping hand in cleaning and preparing the house for

Huzur رحمه الله تعالى. The

entire house was arranged in a tidy style and arrangements for food were made. Alhamdulillah all these tasks had been completed by 8 am.

Soon after leading the Fajr Salat at the Fazl Mosque London, I chaired the emergency Amila meeting. After informing the members about the details of the situation I requested special prayers and after consulting all of them prepared a modus operandi. I allocated a range of duties to various members and sent them off to the tasks right away. I gave important instructions about the departments of security, catering, transport, airport reception etc and with the help of friends prepared a duty chart. The meeting concluded at around 7 am with silent prayer and all the members got engaged in their duties.

A fact that was brought to our attention during the meeting was that the two cars the London Mission had at that time were both old and were not in an appropriate and reliable condition to bring Huzur رحمه الله تعالى from the airport to the Mission House. Somehow this information reached some sincere people, who soon after the meeting offered their new cars for the service of Huzur رحمه الله تعالى. Without any delay it was more than one sincere member who sent their cars to the London Mission with the offer to keep them for as long as needed. This is how, with Allah's grace, this worry was removed without any effort. Another worry was about any potential

**Above and Right:** Huzur رضي الله عنه after the Zohr Prayers in the Fazl Mosque after his migration to the UK





months before Huzur's رَحْمَةُ اللَّهِ تَعَالَى arrival I felt that the two telephone lines of the Mission would be wholly inadequate in any emergency. If the in-coming calls are constant then there is no way of making an external call. I thus decided to have another line installed in the Mission and its number kept somewhat private. Some difficulty was faced in this but with Allah's grace a few days before Huzur's رَحْمَةُ اللَّهِ تَعَالَى arrival the line was installed with its extensions in the office and the bedroom upstairs. At that time there was no plan or even notion of Huzur رَحْمَةُ اللَّهِ تَعَالَى arriving in London in this way, yet Allah had put this idea in my mind and with His grace this facility was arranged. Once Huzur رَحْمَةُ اللَّهِ تَعَالَى had arrived the situation really was such that with the two lines there would be so many in-coming calls that it was impossible to make a call out. In this situation this new line came in most useful. The biggest advantage was that this line was reserved for Huzur's رَحْمَةُ اللَّهِ تَعَالَى own use.

When Huzur رَحْمَةُ اللَّهِ تَعَالَى arrived in the office for the first time and I mentioned the new line to him and gave him the number saying it was not known to anyone, Huzur رَحْمَةُ اللَّهِ تَعَالَى was delighted. In practical terms the line proved most resourceful. It seemed to me that Allah had facilitated all this for His beloved Khalifa beforehand.

Huzur's رَحْمَةُ اللَّهِ تَعَالَى arrival was expected at 7 am in Holland but the plane arrived an hour late. The reason for this, which we came to know later, was its delayed departure from Karachi. However, as this was not known at the time, there was great anxiety. During this time many calls were made to Holland inquiring but they had no information. I was getting more and more anxious by the minute. It got very difficult for me to sit in the office in this situation. I got out of the office and went in to the yard and started pacing in expectation of news. I kept thinking that Masood Jhelmi Sahib had told me on the phone the night before that outside of Pakistan the first information regarding Huzur's رَحْمَةُ اللَّهِ تَعَالَى travel was given to me only after Huzur's رَحْمَةُ اللَّهِ تَعَالَى plane had crossed the border of Turkey and had entered the European zone. In light of this I was much perturbed by the security aspect. In my concern I was engaged in prayers when news came from Holland that Huzur رَحْمَةُ اللَّهِ تَعَالَى had safely arrived there. This news gave me a new lease of life and I thanked Allah that our beloved master had completed the first stage of his journey.

It was getting close to the time to go to the airport to receive Huzur رَحْمَةُ اللَّهِ تَعَالَى. I inspected all the arrangements in this respect. Khuddam had already been sent to the airport since early morning for the reception. The cars that were to leave for the airport were being arranged and I was supervising all the arrangements outside the Mission House when a young man came running to me and said that Huzur رَحْمَةُ اللَّهِ تَعَالَى was on the telephone wanting to talk to me. I ran inside and found out that when a colleague had answered Huzur's رَحْمَةُ اللَّهِ تَعَالَى call, Huzur رَحْمَةُ اللَّهِ تَعَالَى asked for me. He then talked to another colleague and again asked about me, in the meantime I was inside. I said Assalamoalaikum to Huzur رَحْمَةُ اللَّهِ تَعَالَى. After responding to my salam Huzur رَحْمَةُ اللَّهِ تَعَالَى asked if I was alright. I was overcome with emotion. It was a most incredible feeling to listen to the loving voice of my beloved master. In a voice cracking with

problem or delay at Huzur's رَحْمَةُ اللَّهِ تَعَالَى entry into the country. Choudhry Anwer Ahmad Kahlon Sahib contacted certain authorities regarding this and had a satisfactory arrangement in place for their support if needed and that Inshallah there should be no problem in this respect. It is worth mentioning here, that at the time of Huzur's رَحْمَةُ اللَّهِ تَعَالَى arrival the immigration rules allowed Pakistani passport holders to come to UK without a visa. They were issued a visa at the airport at the discretion of the immigration officer present. I believe from among the Divine endowments this was an extraordinary conferral. Had the restriction of obtaining a visa prior to coming to UK been in place at that time, there would have been a real danger of facing many difficulties and impediments. It was with Divine power that at the time of Huzur's رَحْمَةُ اللَّهِ تَعَالَى arrival this restriction was not in place and was operative only a few months after Huzur's رَحْمَةُ اللَّهِ تَعَالَى arrival. This indeed is a sign of Divine help.

By the morning people had come to know about Huzur's رَحْمَةُ اللَّهِ تَعَالَى arrival through word of mouth, rather this news had reached abroad. Consequently the London Mission was inundated with phone calls. In those days the Mission had only two telephone lines and they were both receiving constant telephone calls. Members of the telephone department were working most efficiently at this. All the other departments were also fully operational. Talking of the telephone reminds me of another sign of Divine help. Some two

emotion I said that I was fine and voice how was Huzur رحمه الله تعالى . Huzur رحمه الله تعالى replied in a most calm manner that Alhamdulillah he was well. He asked me if all the preparations were complete, I answered in the affirmative. Huzur رحمه الله تعالى told me that they had changed the flight. One of his companions gave me the new flight details. I was extremely relieved and delighted by this conversation. I do not know what was the reason or the wisdom behind the change in the flight. Its advantage to us was that we had some extra time to prepare. The longer stay in Holland was advantageous in the sense that although Huzur رحمه الله تعالى did not get to take any rest, this gave him a break in the journey during which he met the Ahmadis living in Holland. He had a cup of tea in the VIP room where he had a detailed conversation in English with the members of the local Jama'at and elucidated the background of his migration to them. It is worth mentioning here that the Holland Jama'at prepared a video of Huzur رحمه الله تعالى arrival, which contains all this and I am briefly relating a few points from memory.

After his brief stay in Holland Huzur رحمه الله تعالى departed from Amsterdam and arrived at Heathrow at around 11 am local time. In this historic migration Huzur رحمه الله تعالى was accompanied by his wife, the late Syedana Asifa Begum Sahiba, their two young daughters, Bibi Mona and Bibi Tooba, Brigadier Waqi u Zaman Khan and Choudhary Hameed Nasrullah Khan Sahib. The members of the Community were instructed to receive Huzur رحمه الله تعالى at the London Mission House. Only a few members went to the airport where Khuddam were present, discharging their duties with great proficiency.

With the co-operation of KLM, three members were allowed special permission to go further up to receive Huzur رحمه الله تعالى . These were Choudhary Hidayat ullah Banghvi Sahib, Aslam Javed Sahib and myself. Just as the 'landed status' of the flight appeared on the screen there was tremendous sense of gratitude to Allah the Exalted. Now the eagerness to set eyes on my beloved master became unbearable. The wait seemed arduous and it felt as if time had stood still. A KLM representative was with us. As the eyes searched for Huzur رحمه الله تعالى , the heart was engaged in prayers, supplicating to Allah to help us every step of the way and to enable us to perform in an approving manner the great responsibility that had been placed on these weak shoulders by Huzur رحمه الله تعالى arrival in Britain. It was amidst this cycle of prayers that suddenly I caught sight of Huzur رحمه الله تعالى blessed face! Just as Huzur رحمه الله تعالى emerged I was privileged to be the first person to embrace him, kiss his blessed hand and shake his hand. The KLM representative came forward to greet Huzur رحمه الله تعالى and then my two companions met Huzur رحمه الله تعالى . Next, this small entourage moved towards the Immigration. I vividly remember Huzur رحمه الله تعالى talking with the KLM representative in a most relaxed manner. The first thing Huzur رحمه الله تعالى asked him was, 'How is the weather?' The weather was most pleasant that day. It was a sunny day and the sky was clear blue. It was springtime, and for us in particular with Huzur رحمه الله تعالى safe arrival in London it was most definitely springtime!

I would like to mention here that when Huzur رحمه الله تعالى arrived in London the expression on his face was unforgettable. Indeed there

were signs of the long journey and lack of sleep on his face; however, he exuded a most amazing calm, glow and resolve. I do not have the words to express what I saw. Huzur رحمه الله تعالى had a striking smile on his face, which had concealed all signs of tiredness and frustration. Due to the long journey and many sleepless nights Huzur رحمه الله تعالى eyes were tired and had redness in them, however, his countenance was fresh and resolute. He appeared as a great leader who is geared up for a special expedition/mission and despite facing all manner of impediments had resolved to move onwards and beyond. This fervour was at its height on Huzur رحمه الله تعالى face. Huzur رحمه الله تعالى turban, his achkan (long coat) and clothes bore witness to his long travels. The signs of the long journey were conspicuous on his companions too. Yet, despite all the situations through which Huzur رحمه الله تعالى had passed and had arrived in London, his iron resolve and his intent to sacrifice everything in the way of God had given him an extraordinary strength. He had swiftness in his pace and that was reflective of his inner feelings.

I would like to add here that Mr. Abdul Baqi Arshad Sahib was nominated to go to Holland to receive Huzur رحمه الله تعالى on his arrival there. Ch. Mansoor Ahmad BT Sahib was also at the airport to receive Huzur رحمه الله تعالى when he arrived in London.

With Allah's grace no problem arose at immigration. The KLM representative presented all the passports at the counter and the Immigration officer allowed entry without asking any questions. These proceedings took place so swiftly that Huzur رحمه الله تعالى came out of the airport earlier than expected. The Khuddam rushed to get the cars from the car park while Huzur رحمه الله تعالى came out and met some friends of the Jama'at who were there to receive him. These included Choudhry Anwer Kahlon Sahib and Mubarak Ahmad Saqi Sahib. Four ladies had the privilege to greet Huzur رحمه الله تعالى and Begum Sahiba at the airport. These included my wife, Mrs. Qanita Shahida Rashed, Mrs. Amatul Hafiz Salam, Sadr Lajna Imaillah UK, Mrs. Majeeda Shahnawaz, Sadr Lajna Imaillah London and Mrs. Amina Kahlon. Huzur رحمه الله تعالى talked to the ladies for a short while. Some photographs were taken at this point which are now in the Jama'at records. Huzur رحمه الله تعالى carried very light luggage on this journey, which can be seen in one of the photographs.





Huzur رحمه الله تعالى waited a while outside the terminal as the Khuddam brought the cars and thus the convoy left the airport. Khalifa Falahud Din Ahmad had the privilege to drive the car in which Huzur رحمه الله تعالى and Begum Sahiba sat in the back seat and I had the privilege to sit in the front. As soon as the car left the airport Huzur رحمه الله تعالى checked his watch and I distinctly remember he asked how soon would we reach the mosque and what was the time for Zuhr Salat. I said that Zuhr was at 1 pm and we would arrive about thirty minutes prior to that. According to my memory Huzur رحمه الله تعالى arrived around 12.30 pm at the London Mosque. Alhamdulillah.

By this time the news of Huzur's رحمه الله تعالى arrival had reached everywhere and a large number of members of the Jama'at had gathered in the London Mosque enclosure to greet Huzur رحمه الله تعالى. Monday is a working day and despite the suddenness of the arrival numerous members of the Jama'at stood in queues most lovingly waiting for Huzur رحمه الله تعالى. Huzur رحمه الله تعالى emerged from the car and started shaking hands; he began with those who stood on the right hand side. Huzur رحمه الله تعالى kept to a method of meeting that required everyone to stay in their place while Huzur رحمه الله تعالى went to them. Huzur رحمه الله تعالى would stop and have a brief chat as he moved along the line of people, often asking after the health of those not feeling well. After meeting everyone Huzur رحمه الله تعالى went upstairs to his residence. Begum Sahiba had already gone there.

After his migration to London the first Salat that Huzur رحمه الله تعالى led in the Fazl Mosque was Zuhr. The mosque was full of worshippers while a large number offered their prayers outside. Huzur رحمه الله تعالى had a sore throat brought on by the necessity of having to speak loudly at public meetings and the journey and he could not speak very clearly. However, Huzur رحمه الله تعالى led the Salat in a most heart-rendering and moving way. After the Salat, Huzur رحمه الله تعالى told me

that he wished to address members in the evening, all should be informed and arrangements should be made. Huzur رحمه الله تعالى then went to his residence, had his meal and took some rest.

It was after leading the Asr Salat that Huzur رحمه الله تعالى came in his office, which was fully prepared, for the first time. The office was very basic and small but it filled up with blessings by Huzur's رحمه الله تعالى arrival. Huzur رحمه الله تعالى inquired about certain matters relating to the office and gave some instructions. At that time Huzur رحمه الله تعالى did not have a regular private secretary with him, therefore, the responsibility and indeed the privilege fell on me to take instructions from Huzur رحمه الله تعالى and to implement them and this went on for about a month.

In the evening Huzur رحمه الله تعالى addressed the members of the Jama'at in the Mahmood Hall. This was a historic address that continued over an hour. Huzur رحمه الله تعالى began by speaking in Urdu and also spoke in English. Huzur رحمه الله تعالى spoke as he sat on the stage. He was flanked on either side by my humble self and Anwer Kahlon Sahib. Mahmood Hall was packed with people. Members of many Jama'ats from outside London had also arrived. An audio recording was made of the entire proceedings. It's a shame that a video could not be made at the time, however, they have made a film using still photographs and this has been shown on MTA. In this historic address Huzur رحمه الله تعالى gave a detailed insight into the situation in Pakistan and elucidated the reasons behind his decision to come to London. In a most emotional tenor Huzur رحمه الله تعالى explained that he was prepared to give the greatest of sacrifice in this cause, however it was for the benefit of the Community that he had sought Divine guidance through supplication and only then arrived at this decision. Huzur رحمه الله تعالى also mentioned the evil plans of the government of Pakistan. He touched upon certain dreams that some members had had in relation to the migration. He talked about some of his own dreams through which Allah had given him glad-tidings. Huzur رحمه الله تعالى said it was time for the







entire Community to be ready, there were many great achievements that we needed to achieve and that we were not to give in to any opposition at all. Huzur رحمه الله تعالى said that he was very busy and had highly significant planning to undertake, therefore he requested that no mulaqat were sought in those days. He explained that a denial taxes his mind. He reminded everyone that each member of the Community would be asked to render their services to the utmost of their capacity and that if Huzur رحمه الله تعالى required any help or consultation he would himself invite that person for a mulaqat. (This historic address has been broadcast on MTA many times).

In the beginning Huzur رحمه الله تعالى had explained the reason for his sore throat and said that as the government of Pakistan had prohibited use of a loud speaker in Rabwah, Huzur رحمه الله تعالى had had to speak out extremely loudly to members of the Community. Huzur رحمه الله تعالى asked for some tea and asked a few times that it should be made very light. The person making the tea could not prepare it as Huzur رحمه الله تعالى had wished. Huzur's رحمه الله تعالى most gracious comments on this were that it did not seem to be the fault of the person making the tea; it was the water of London that was murky!

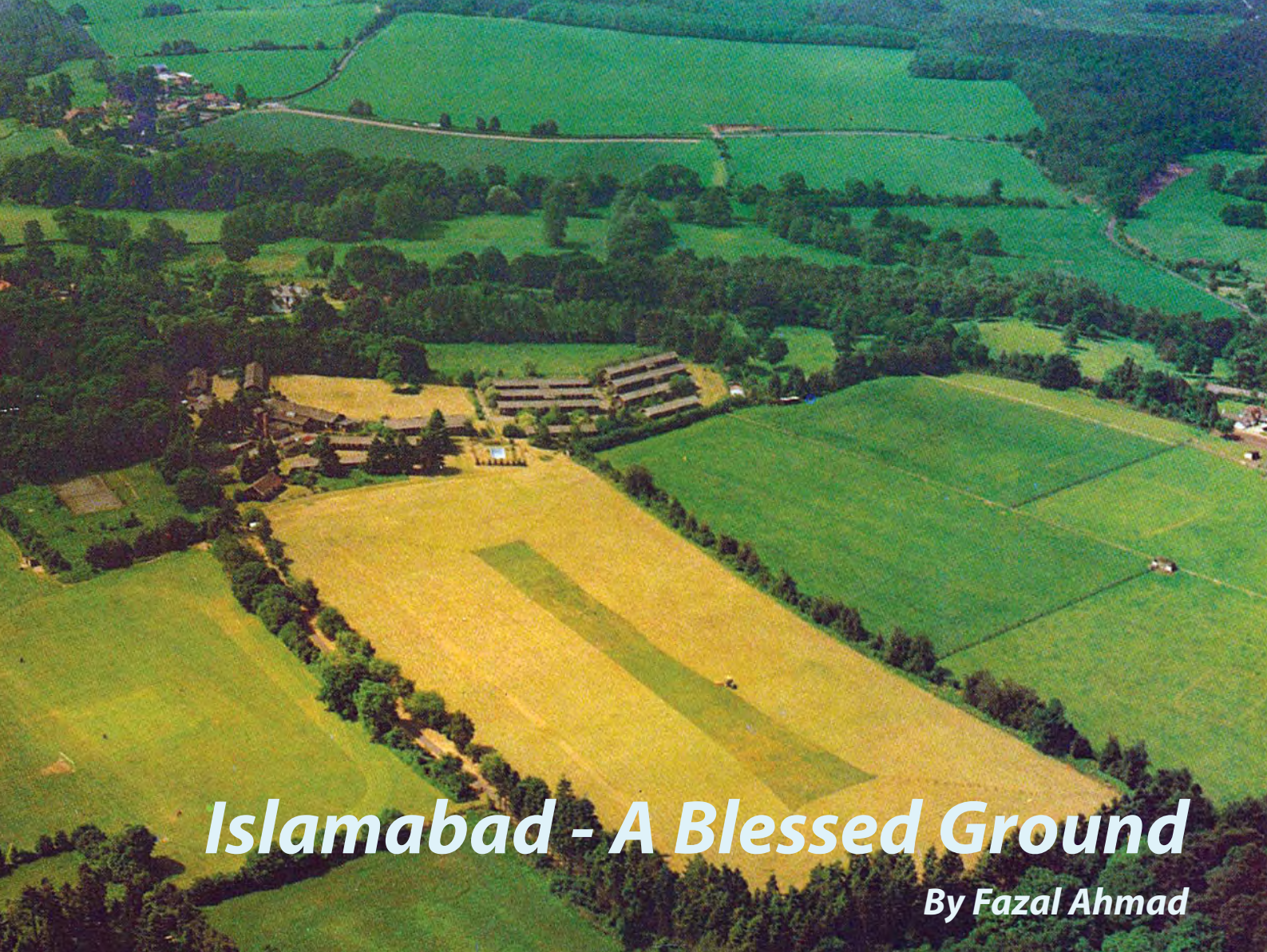
At the end of the address Huzur رحمه الله تعالى v led a heart-rending and solemn silent prayer. He then asked Dr. Abdus Salam, who sat in the front row in front of Huzur رحمه الله تعالى , to come and see him in the office for a mulaqat. So, Dr Salam had the distinct honour of being the first person to be invited for a mulaqat by Huzur رحمه الله تعالى after his migration.

This is a little detail of the historic day of 30th April 1984 that can never be forgotten. It is a milestone in the history of Ahmadiyyat and its memory shall always be secure in the pages of history!









# Islamabad - A Blessed Ground

By Fazal Ahmad

With the arrival of Huzur رحمه الله تعالى, in 1984, from Pakistan, the UK Jama'at came under a lot of pressure as the headquarters ('markaz') was essentially transferred to the UK. This had a huge impact on the UK Jama'at. The ordinary folk of the UK Jama'at who held its events in small marquees or town halls in Hounslow, Wimbledon or Roehampton now faced the daunting prospect of arranging for huge gatherings with visitors from all parts of the world flocking to see their beloved Khalifa.

Due to the size of anticipated events, it was quickly realised that a large plot of land would be needed to host a regular range of events. A search was done and soon, an ideal plot of land just 30 miles from south London was found in Tilford – Sheephatch School. Sheephatch School was built in August 1939, back then it was known as Sheephatch Camp. It was designed by Thomas S Tait of Sir John Burnet Tait and Lorne architects to house 350 students, though it took a much greater number during the Second World War when it served as barracks. The

land consisted of several accommodation barracks, a kitchen and dining hall, assembly hall, sports fields and a house. The School was closed in July 1977. There was huge potential here, and so the land was acquired in 1984, by the Ahmadiyya Muslim Community for £427,000 and named 'Islamabad'.

Having acquired the land, a lot of preparation was needed for the first Jalsa. The facilities were in need of repair (roofing, painting, plumbing etc), the grass regularly grew into a dense forest, and to house the many guests required a large marquee. So it was that an army of Khuddam were equipped with trimmers (a feature of the first few years) to clear the grass, and in the early spring of 1985, the first Jalsa was held in Islamabad. It is strange to look back at that event. Cars were parked as best they could in the front main field and would soon get bogged down in the mud. Most of the guests were seated on small wooden seats listening to the speeches, and the infrastructure around the event was minimal. Huzur's رحمه الله تعالى final speech was an epic lasting several hours. The guests sat in silence while



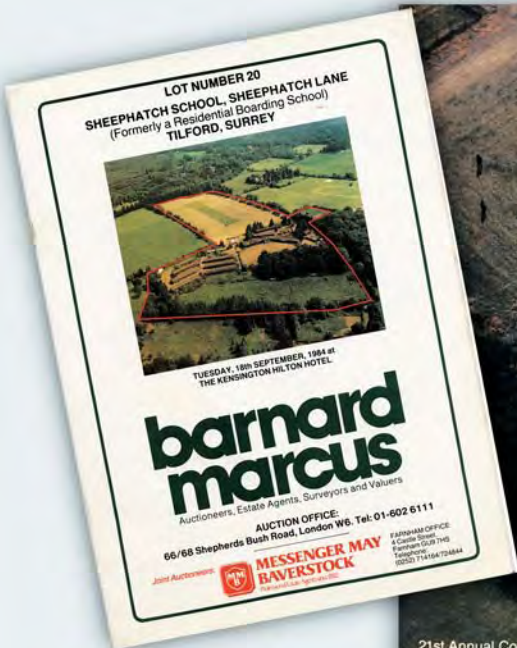
nature did its best to create a background with a storm that regularly threatened to bring down the marquee. So it was that Islamabad became an established feature of the Jama'ats international calendar. There had been visitors from many countries and most of the Continents. Everyone had put up with the facilities and enjoyed the quiet country surroundings.

During one Jalsa, the rains came down so hard that teams of Khuddam had to push cars out of the muddy car park. On one such occasion, Huzur رحمه الله تعالى watched Khuddam push a vehicle, the wheel spin of the vehicle covered some of the Khuddam in mud but they managed to push it free. Huzur رحمه الله تعالى immediately went and hugged each of the Khuddam, their muddy clothes did not deter him in his affection towards those who had eased the journey of the Promised Messiah's عليه السلام guests.

In the years to come, Islamabad would be stretched to its limits as Jalsa grew into an event attracting upwards of 25,000 visitors. The event would also become more sophisticated with live broadcasts, security badges, hundreds of marquees offering services and goods for sale, some even serving as VIP hosting and looking more like a posh hotel room!

Soon Islamabad started to realise its true potential as it began to host a variety of events. Majlis Khuddamul Ahmadiyya became one of the regular users with their European Ijtema's, National Ijtema's, Tarbiyyati Classes and various sports events. The first Ijtema was an experience. Most of the Khuddam at that time could be accommodated in the various barracks, whether they managed to get a bunk bed, or had to sleep on the floor, but nevertheless the facilities were warm and dry. There used to be some stables (where the Lajna hall now stands), and it was here on the very first Majlis Khuddamul Ahmadiyya Ijtema that the barbeque was held. The fields, having been mown down yet again by the army of strimmers, were used for a variety of sports even though the grounds were uneven. There was already a long jump sandpit here and tennis courts so some events were easier to set up. There had also been a small swimming pool, although this had already been accosted for the water supply. It wasn't long before Islamabad also became a venue for the European Ijtema. Ranks of portacabins served as offices, and again a large marquee was used for the proceedings, while the grounds were now in better shape for the sports events.

More recently, the Ijtema has been based around a tent city with qiadats creating their own areas. A highlight at Islamabad is the



21st Annual Convention of the Ahmadiyya Muslim Association UK  
Islamabad (Tilford, Surrey) July 25-27, 1986



Mr Wood, previous owner of Islamabad shows Huzur Map







Huzur رحمه الله تعالى , standing on the main field of Islamabad, just before leading the first prayer.

evening barbeque. These events are made all the more special because they can be done 'al fresco' at night without causing too much disturbance to neighbours. We would struggle to do an outdoor event of this size in London.

Hadhrat Khalifatul Masih IV رحمه الله تعالى grew very fond of Islamabad. He found it a great retreat from the noise and bussle of London. When he attended events, he would stay in the house at Islamabad. In the mornings, soon after Fajr prayers he would often go for a walk in the country. Khuddam who held barbeques at various locations around the site while they performed security duties, may not have appreciated how lucky they were when Huzur رحمه الله تعالى would stop to sample their culinary efforts after his walk. Huzur رحمه الله تعالى enjoyed such a wide range of sports and in these surroundings, was able to enjoy archery, shooting and cricket, and also enjoyed watching competitions of football, athletics and kabbadi. Those fortunate enough to witness Huzur رحمه الله تعالى playing cricket at Islamabad will treasure those memories.

Other activities shifted to Islamabad. The Raqeem Press was established here with its associated warehousing complex. Soon, translations of various books were printed and distributed from here. Monthly periodicals such as The Review of Religions, Al Taqwa and even the 'Tariq' saw life from here. The catering facilities were also overhauled. Not only was the kitchen expanded, a Roti plant was built to cater for the demand for bread at our major functions. Huzur رحمه الله تعالى was involved at every stage of the design of the Roti Plant, he referred to the UK Roti Plant as a prototype which when developed could be deployed around the world. Many of the innovative features of the Roti plant, such as the proofing belts were based on his design and instruction. The final formula of the naan bread took many months to finalise, and Huzur رحمه الله تعالى sampled each naan formula, and would issue specific instructions on what to change. The correct amount of yeast to use in a naan was a regular discussion point for a few weeks during his morning walks in London.

A new sport and regular feature also emerged in the shape of the Marathon Walk. This would serve a dual purpose. Not only would it encourage exercise among the young and old, but the event also





became a focus for charity collections. The first few events were held at and around Islamabad, and extended the reach into the surrounding communities and villages. This event also opened the eyes of the community to surrounding beauty spots such as Tilford Village or Frensham Ponds. Since then, the event has been hosted up and down the UK, but Islamabad still holds a special place in its history. Huzur رحمه الله تعالى would travel the route of the walk in his car, urging the Khuddam on and boosting moral. He would then wait at the finishing line for the winners, and greet them all.

Probably the high point for the site was the Centenary Jalsa in the Summer of 1989. There was so much expectation for that year. The centenary celebrations had been held in Islamabad in March. Many thousands of guests were expected from around the world, and during this time, the Jama'at wanted to make a special effort. Special flower arrangements in the shape of the Centenary Symbol were created next to the assembly hall and dining hall. A special exhibition was set up. Colourful lights were draped from the trees starting from the main gate, passed Huzur's رحمه الله تعالى house, and leading to the Holy Ground. The trunks of the trees were painted white, and a special "Centenary Tree" was planted by Huzur رحمه الله تعالى in Islamabad, the whole of Islamabad beautified. The

**Left:** Huzur رحمه الله تعالى leads silent prayer after naming the land 'Islamabad'. Note: Huzur (رضي الله عنه) is wearing the same blessed achkan which he migrated to the UK in.

**Left bottom:** Huzur رحمه الله تعالى plants the centenary tree (1989).

**Bottom right:** The same tree today.







stage was memorable, and the Jalsa provided the culmination of the events.

The last Khuddam Ijtema that Huzur رحمه الله تعالى attended in Islamabad was in 2000, under the Sadarat of Ibrahim Ahmad Noonan Sahib. As Huzur رحمه الله تعالى left the Barbecue on Saturday evening, he raised the palm of his hand up, placed his index finger to his thumb and said "excellent... excellent barbecue".

Having seen so much history, it was extremely difficult for the Jama'at to see Huzur's رحمه الله تعالى loss of health in the last two years. We missed him, Islamabad missed him. When he passed away, it was fitting that the local authorities honoured him with a historic police escort down the A3 from the London Mosque to Islamabad. The whole world watched the sombre funeral. Nobody will ever forget those moving scenes. Huzur رحمه الله تعالى rests, buried in trust, in Islamabad where visitors regularly flock to pray for him. Having created the demand which led to the purchase of Islamabad, it is now Islamabad which has the honour of looking after the Hadhrat Khalifatul Masih IV رحمه الله تعالى. If Islamabad could speak, then it would surely proclaim "Allah O Akbar, All praise belongs to Allah who has granted my soil this honour".



**Top Left:** Islamabad 1987, Huzur رحمه الله تعالى meets children.

**Middle Left:** Flags of Jalsa  
**Bottom Left:** A scene from Jalsa Salana

**Right:** Photographs from the Jalsa Salana in Islamabad.

**Bottom Right:** Kitta Khas, the Burial area of Hadhrat Khalifatul Masih IV رحمه الله تعالى



Photo: Umair Aleem

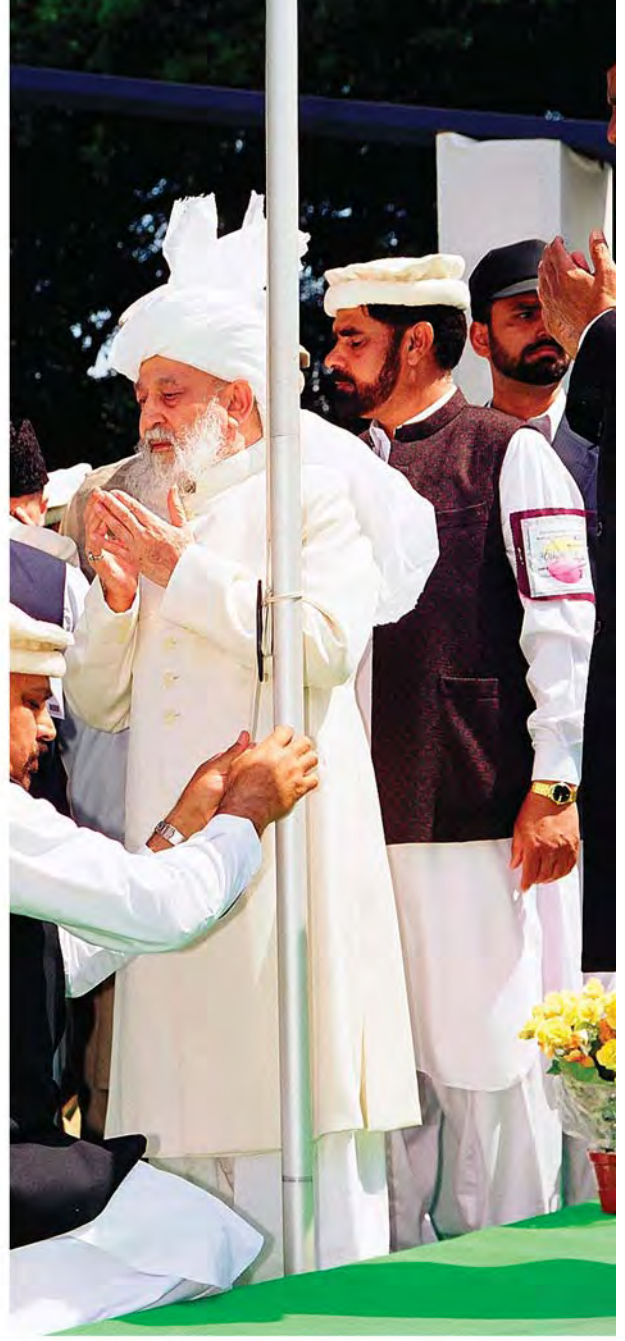


Photo: Umair Aleem







*100 Years of the  
Ahmadiyya Muslim  
Community*

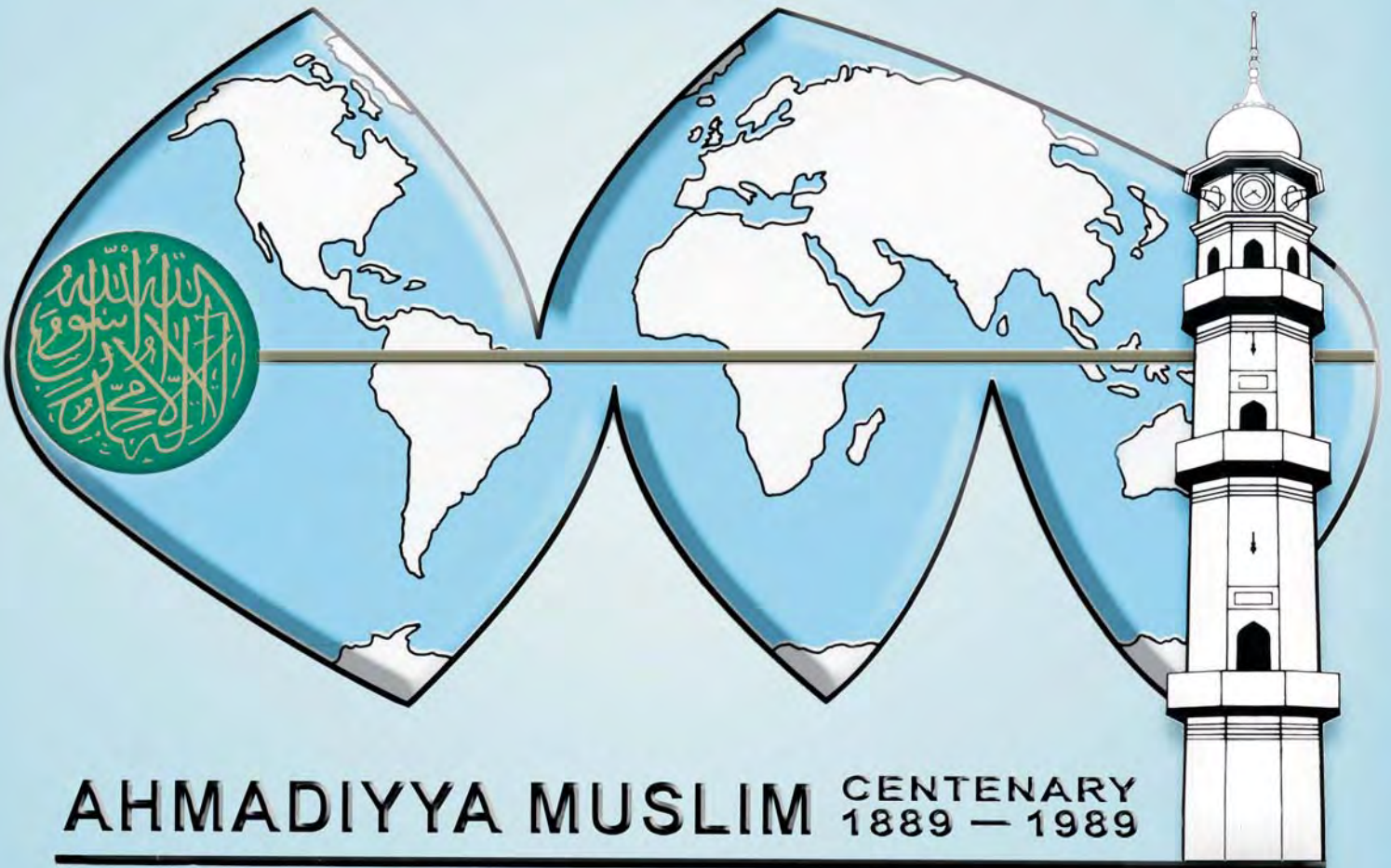
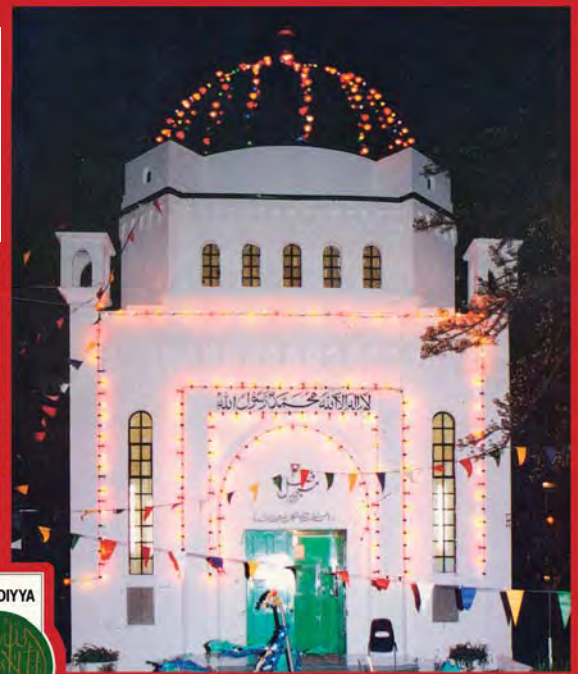
***1989 - Centenary Celebrations***



I will always remember Centenary Year (1989-90) as a special time. I doubt there is anyone that took part in all of the activities as there was so much going on, so trying to capture that special time in a short article is hard, but this is a whirlwind tour. There were so many people involved that it would be unjust to miss out anyone, so I'll focus on the events rather than the individuals.

**Right & Below:** scenes from the 23rd Match 1989

**Left:** Huzur رحمه الله تعالى watches the celebrations in Islamabad on the 24th March.







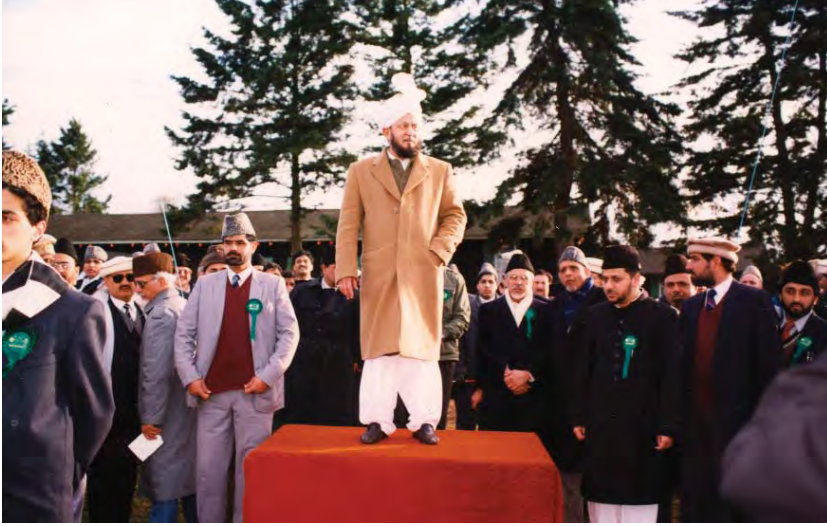
**Above:** Huzur's رحمه الله تعالى morning walk on March 23rd, 1989. Huzur رحمه الله تعالى gave out chocolates to fellow walkers. Below: The Majlis Khuddamul Ahmadiyya UK cycle Marathan from Bradford to London.



For the Jama'at, there were several highlights that year culminating in a vibrant Jalsa Salana at which Kings and other dignitaries from all parts of the Globe flocked. But for Majlis Khuddamul Ahmadiyya UK, the single defining event of that year was the Cycle Marathon (March 11-19 1989). Planning began in late 1988 as we were keen to have a huge national event that involved as many people as possible to kick-start the year. In the end, it was decided to do a cycle ride from Bradford to London through Sheffield, Nottingham, Leicester, Birmingham, Leamington Spa, Oxford and Slough. There were many highlights including meetings with Mayors and MPs, appearances on national television, and fantastic catering from the local Jama'ats as the mass of cyclists landed in each town. Islam was getting bad press so this was our chance to demonstrate that the Muslim youth could do something worthwhile for charity and to contribute positively to their local communities. In the end, hundreds of Khuddam took part and £20,000 was raised for charitable causes. But perhaps the most pleasing aspect was that those Khuddam who were distant and uninvolved became inspired. The local Jama'ats became galvanised in a way not seen before. Everyone who took part will remember the fiery Biryani of Leicester, the Fish'n'Chips of Oxford and the new friends that we made.

There were so many events at Islamabad that the whole year felt like a continuous waqr e amal. Even on the 23rd of March 1989, centenary day, a team of Khuddam were carrying out a waqr e amal in Islamabad whilst the UK Jama'at was celebrating the Centenary with Hadhrat Khalifatul Masih IV رحمه الله تعالى at the London Mosque... what an amazing sacrifice! People travelled from the





**Top Left:** March 24th celebrations in Islamabad. **Top Right:** Huzur رحمه الله تعالى stands at the entrance of the London Mosque complex with the Lord Mayor and local MP to welcome back the Cycle Marathan riders. Below: The Majlis Khuddamul Ahmadiyya UK cycle Marathan from Bradford to London. **Bottom Right:** Reception dinner at Grosvenor House Hotel in London

North, Midlands and even Scotland to be part of the occasion. At that time, every blade of grass at Islamabad was cut by hand so armies of Khuddam would attack the fields with trimmers and mowers for weeks on end. And that was just the start, then collecting the hay was another challenge, but the camaraderie was great. Khuddam clocked up 13000 man-hours in the despatch of books worldwide. Jalsa was a chance for Khuddam to shine. Our intrepid volunteers used amazing ingenuity to create flower displays in the shape of the Centenary logo, set up lights and use their creative talents to make the Jalsa special. We even printed a special souvenir which has pride of place on any bookshelf.

There were also several major central functions. On March 23rd itself, Huzur رحمه الله تعالى addressed many senior guests at the Grosvenor House Hotel in London for the Centenary Dinner. The next day, there were celebrations in Islamabad at which many Atfal and Nasirat were involved in a parade.

Ijtemas up and down the country continued that spirit, and there were special events such as the Hockey Tournament in Gillingham in October 1989 which spawned the "Muslim Tigers Ahmadiyya" (M.T.A) Hockey team in later years. The team was named by Huzur رحمه الله تعالى and this was the first time that the acronym "M.T.A" was used in the Jama'at. At the end of 1989 in December, Majlis Khuddamul Ahmadiyya came of age as they held their first Majlis e Shoora. Manchester also held their first North-West regional Ijtema. Activity was gathering pace.

Towards the end of Centenary Year, Khuddam were very actively involved in organising the last major event, a lecture by Huzur رحمه الله تعالى at the Queen Elizabeth Centre in London. It was this speech which became the book 'Islam's Response to Contemporary Issues.'

It was a special time to be in the UK. Prominent guests were visiting Huzur

رحمه الله تعالى all the time and for the first time since Huzur رحمه الله تعالى had been resident here, the UK truly became the centre of Jama'at activity.

Events this year have perhaps reminded us of the relationship that we had with our beloved 4th Khalifa, Hadhrat Mirza Tahir Ahmad رحمه الله تعالى. It was his energy and vision that drove the UK Jama'at to such heights during the Centenary. His inspiration drove us to achieving the Cycle Marathon and other unique events. He was tireless in his devotion to each and every one of our events, whether in London, Gillingham, the Midlands or the North. Nothing was too much trouble for him, and he made each one of us feel special. Such was his special treatment that he made the UK Jama'at seem special despite this being a global event. May Allah be pleased with him. Ameen.

By Fazal Shahid





# A Historic Message from 1989

by  
Hadhrat Mirza Tahir Ahmad  
Khalifatul Masih IV رحمه الله تعالى

## A message for the new Centenary

One hundred years ago today, an amazing event took place in an obscure and tiny hamlet (Qadian), in the province of the Punjab, India. It was an event which was destined to change the course of history.

There appeared a religious leader specifically commissioned by God to lead mankind as the Promised Reformer of the latter days. His name was Mirza Ghulam Ahmad عليه السلام (1835-1908), the Founder of the world-wide Ahmadiyya Muslim Community. He laid the basis for the unification of mankind in a unique manner. He resolved the conflicts and paradoxes prevailing in the religious world regarding the advent of a global Reformer.

The followers of all great religions - Jews, Christians, Muslims, Hindus, Buddhists, Zoroastrians, and the followers of Confucius - all anxiously awaited the advent of a Promised Reformer, as predicted in their holy scriptures.

The Jews expected the Messiah would rejuvenate Judaism; the Christians claimed that the second advent of Jesus would bring

nigh the Kingdom of Heaven; the Muslims believed that the Messiah and Mahdi would join forces to bring about the final renaissance of Islam; the Hindus awaited the coming of God himself in the form of Krishna عليه السلام; and the Buddhists were hopefully waiting for the reincarnation of Buddha.

How could God send different Messengers simultaneously - each calling to the same God in his own different way, inviting mankind into divergent paths and conflicting ideologies? That was the perplexing question addressed by Mirza Ghulam Ahmad of Qadian عليه السلام under divine guidance and revelation.

It was revealed to him that all the prophecies regarding the advent of various reformers were no doubt true. They, however, implied that only a single claimant would be raised who would combine in his person the qualities, role and spiritual powers of all the great world reformers whose advent had been promised. Indeed, he would be a soldier from God wearing the garbs of different prophets. He also proclaimed that the religion chosen by Almighty God for the universal and final manifestation of His Unity was Islam.





*I call upon God, Who is All-Knowing and Ever-Present, as my witness, that the message of Ahmadiyyat is nothing but Truth: It is Islam in its pristine purity.*

Thus, in accordance with the divine command, Mirza Ghulam Ahmad عليه السلام claimed to be that Global Reformer who was destined to be raised in Islam in complete subordination to Prophet Muhammad صلى الله عليه وسلم - the last law-bearing prophet.

This was an astonishing claim. It was even more astonishing that this solitary voice, raised from a small unknown village, insignificant as it seemed to the world at large, was heeded at all. Some responded to this call with complete faith and devotion. There were many others who raised a storm of hostility, the like of which has seldom been witnessed in the history of mankind.

His followers were subjected to extreme persecution. They were deprived of religious freedom and fundamental human rights. Even laws were enacted in some countries to render them liable to severe punishment and prosecution for the mere act of professing and practising their faith. Yet all this phenomenal opposition utterly failed to arrest the progress of Ahmadiyyat, which is marching forward even faster today than ever before. All the efforts of hostile fanatics, be they individuals, groups or governments, have totally failed in their purported objective of exterminating Ahmadiyyat from the face of the earth.

God stood by His servant, Mirza Ghulam Ahmad, fulfilling His promises and, as prophesied in 1898, "caused his message to reach the corners of the earth." Today Ahmadiyyat stands established in

120 countries and the pace of its growth is destined to engulf the whole of mankind. God saved his followers (Ahmadis), protected them from all evil designs and showered His innumerable blessings upon them.

It is, therefore, to extol the name of Allah and sing His praises for His innumerable bounties that Jama'at Ahmadiyya is celebrating the year 1989 as the Thanksgiving Centenary Year.

On this auspicious occasion, I must humbly and sincerely invite all my fellow human beings to study the Ahmadiyya Movement in Islam seriously and to join its fold.

I call upon God, Who is All-Knowing and Ever-Present, as my witness, that the message of Ahmadiyyat is nothing but Truth: It is Islam in its pristine purity.

The salvation of mankind depends upon accepting this religion of peace. Islam is the religion which does away with all discriminations between Man, and demolishes all barriers of race, colour and creed which divide humanity.

Islam liberates man from the bondage of sin and strengthens his ties with his Creator. It is a religion so simple, yet so highly organised to meet the demands and challenges of the changing world.



Islam permits no exploitation - be it social, political, economic or religious. The political philosophy of Islam has no room for false or deceptive diplomacy. It believes in absolute morality and enjoins justice and fairness to friends or foes alike, in every sphere of human interest. Islam neither permits coercion for the spread of its own message nor gives licence to other religions to do so. Indulgence in terrorism even in the name of the noblest objectives is entirely incompatible with the teachings of Islam.

It is the firm belief of Jama'at Ahmadiyya that Islam is the cure for all maladies and ailments of suffering humanity today. Islam teaches us that unless man learns to live at peace with himself and his fellow human beings he cannot live at peace with God.

It is to this Islam that I invite mankind. I am fully aware that in the eyes of many cursory observers, Ahmadiyyat has not as yet emerged as a potent force to bring about a global moral and spiritual revolution.

Yet our trust is in God. Weak and humble though we are, God has graciously chosen us as His instruments to usher in a new era of global peace and unification of mankind. Listen to what the Promised Messiah عليه السلام proclaimed towards the close of the last century, in the light of divine revelation received by him:

*"The time is near when I should attain a magnificent victory, because in support of what I state, there is another voice which speaks; and in support of my hand there is another hand which operates. Yet, the world cannot perceive what I behold. There is a Heavenly Spirit which speaks to me and grants a new life to every word and every letter of mine. A commotion and upsurge has*

*erupted in the heaven which has caused this earthly body to stand up at God's behest. Every such person who has not been denied forgiveness and salvation shall soon see for himself that I do not make these claims on my own. Can they be seeing eyes which fail to recognise a man of truth? Can he be deemed alive who has no awareness of this Heavenly call?*

It is likely that many will turn a sceptical ear to what I say, wondering at the certitude and firmness of my faith in the glorious future of Ahmadiyyat. The weak and oppressed proponents of Christianity, at the end of the first century of the Christian era, must have felt somewhat like as I feel today. They too were looked down upon, jeered and mocked at by the people of that age. Yet, I have no doubt whatsoever that a day will dawn before the end of the next century when people of that age will look back with no less an amazement at the incertitude and disbelief of the people of today.

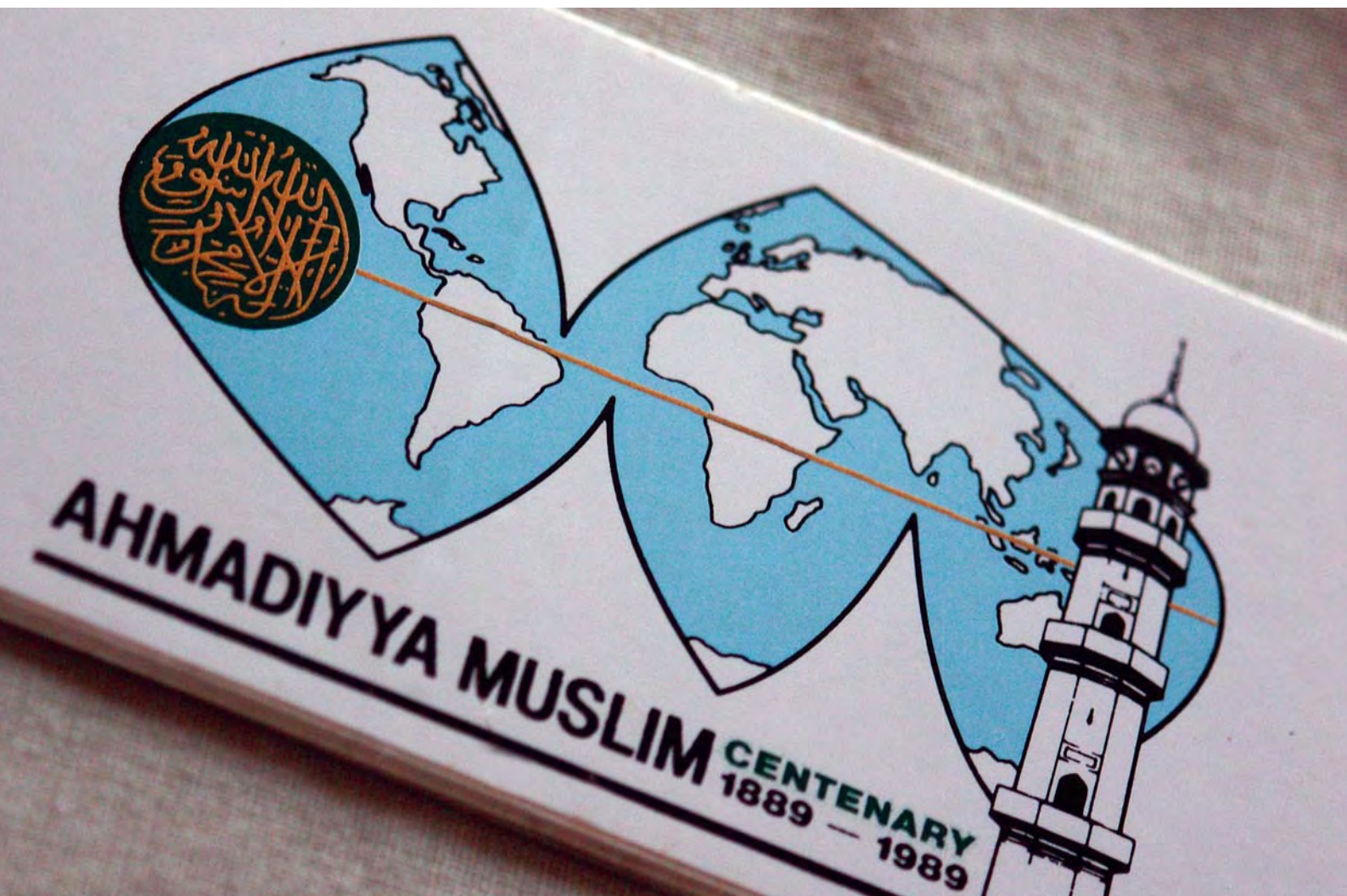
In the end, let me invite you once again with all my heart to accept the call of the Promised Reformer. Herein shall you find peace and tranquillity of heart which can only be acquired by submission to the Will of God.

*Mirza Tahir Ahmad*

May Allah Bless you all.

**MIRZA TAHIR AHMAD**

SUPREME HEAD OF THE AHMADIYYA MUSLIM COMMUNITY

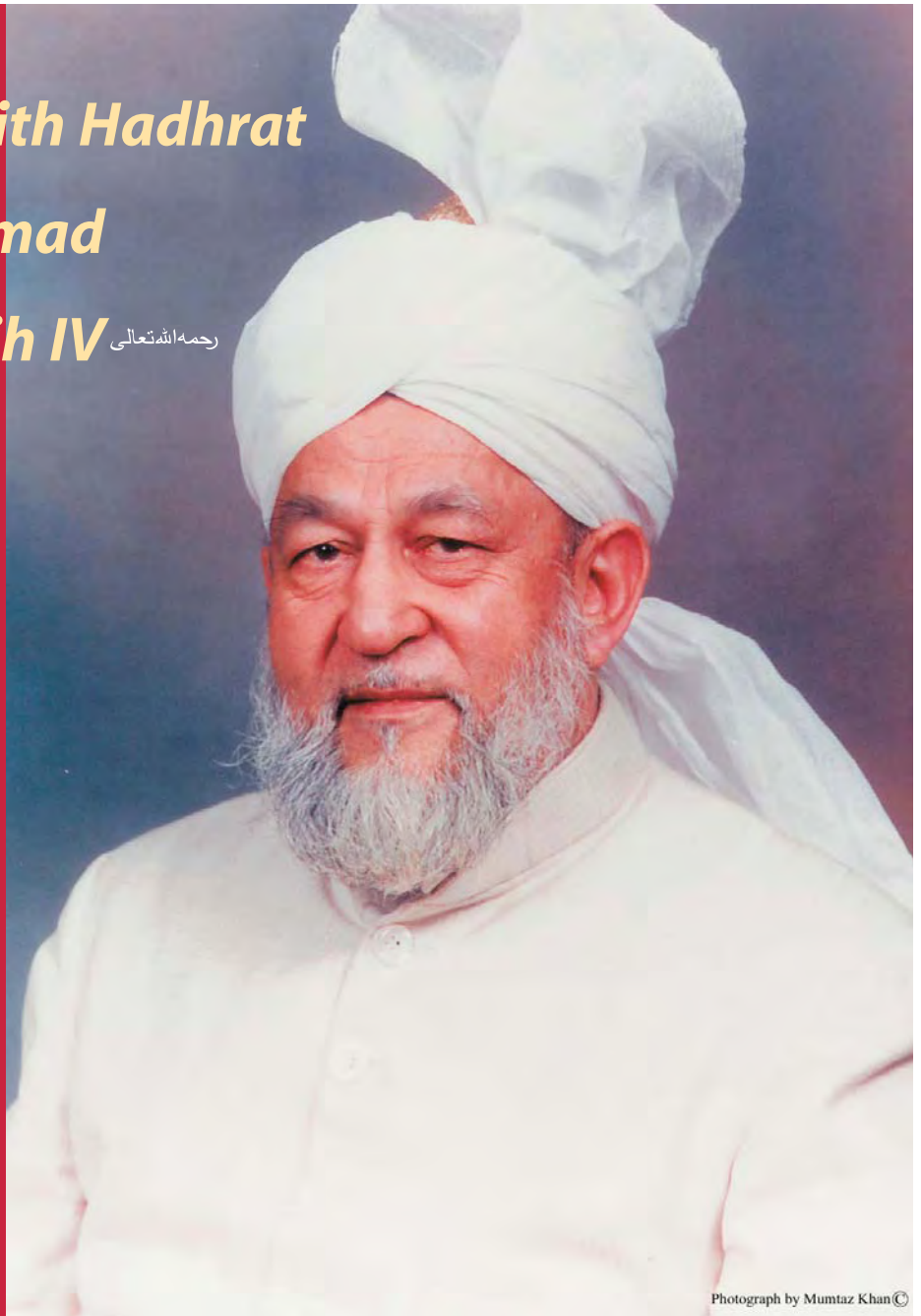








# An Interview with Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV رحمه الله تعالى



Photograph by Mumtaz Khan ©

**First Published in the in 1989 in the Tariq Centenary Magazine**

In 1989, The Majlis Khuddamul Ahmadiyya Tariq Centenary Souvenir Editorial team were extremely fortunate in being able to gain an interview with Huzur in 1989. The interview was first published in the Majlis Khuddamul Ahmadiyya Tariq Centenary Souvenir.

### **Huzur and his brothers and sisters:**

“As far as the choice of friendship went in the family, it was not related to which mother the children were from, but rather a question of personal liking. Out of my sisters I had very special regard and love for my eldest sister Bahji Jan Apa Nasira. I was also close to Apa Amatul Quyum and Apa Amatul Rashid as we had been brought up together, not that we were from the same mother

but due to the fact that as their mother had died early, and Hazrat Musleh Maud had asked my mother to look after them. With regards to my own sisters from the same mother I was seemingly always at daggers drawn with my middle sister, Amtul Basit, who I love very much now. My youngest sister Amtul Jamil never had a liking for me, although our relationship developed later. My elder sister, Apa Hukmee, though was very well respected and honest. Never picking quarrels but having the same relationship with everyone.

With my brothers it was very much the case of moving around together in the same age group. My group consisted of Mirza Rafi Ahmad, Mirza Anwar Ahmad, Mirza Wasim Ahmad, and to a lesser



degree, Mirza Khalil Ahmad and Mirza Hafiz Ahmad. However, in the main it was Anwar, Rafi and I who stayed together, whilst Wasim was more independent, joining us now and again.

Added to this Anwar and I were in the same class at school and therefore had a natural affinity towards each other. My other brothers Rafi, Khalil, Hafiz and Wasim all went to Jamia Ahmadiyya, whilst Anwar and I went to a secular school. On reflection therefore I was mostly with Anwar during my childhood, not least because we shared the same problems, hopes and fears."

#### **Huzur and the English language:**

"It was when I came to England that I really thought about learning English properly because on reporting to university I found myself too deficient in every aspect of English, and I could not express myself properly. This was a result of my idiom not being natural as in school we were taught through grammar and told to manufacture the English around it. Obviously you can't build a language in its natural form from grammar, in the same way you can through usage.

Secondly, another major fault lay in our pronunciation. There were two types of mistakes I made, firstly, in pronouncing words themselves, and also in the intonation, that is where to stress parts of words and sentences; it's for this reason I joined a class of English 'fanatics'. I also learnt English from socialising and meeting people through the courses of friendship and therefore my English gradually improved. I had to tell my friends to be openly critical of me as I had found the English so polite in that they would tolerate mistakes as long as the message was conveyed. However, upon telling them I got a big shock and found them very interfering in this matter.

Before coming to England, I knew the importance of learning the language as the world functioned around English. I had read much literature but still found it difficult to express myself. Therefore, often I would speak English with friends as I was so conscious of my deficiency; this for me was a matter of great urgency and a must for progression in the modern world."

#### **Arrival in Britain and early impressions:**

"Through the reading of fiction, impressions of people had formed in me. For example, through the reading of books by English authors on the Irish and Scottish one gets particular images imprinted on your mind. The English write of the Irish so as to depict them as stupid and cut jokes about them as such, even though this is in no way true of the people. English literature is therefore unfair in its depiction of both the Scottish and Irish people. When I visited Ireland I found the people to be very caring and kind-hearted, treating people for what they really are, and this I also found to be true of the Scottish. This for me was a complete surprise as the English depiction of the Scottish is one of them being very miserly. To my astonishment, landladies were friendly and generous in both countries and loved to see guests eat heartily, whereas the English landladies I found to be very mild in their hospitality, reaffirming the depiction of the 'coldness' of the English one finds in books."

#### **Stay in England and the effects on lifestyle:**

"My father had employed German and English tutors for us and was in this way very broadminded, as he wished us to know the ways of the West from an early age. Therefore, cultural differences posed little problem. If one looks upon cultural differences, as drinking, dancing, etc., that never came into question and as far as eating habits are concerned it's a problem we all face but I made it clear to

**Below:** Tariq Interview in 1989 with Hadhrat Khalifatul Masih IV رحمه الله تعالى





people around me from the start of my stay what I could or could not eat. It must be said that from these basic differences between ourselves and the western culture emerged others, such as going to pubs at night or dancing halls, or having parties with drinking sprees and, of course, such factors totally separate us. As far as the question of dress was concerned, there is no specified Islamic dress but the condition that any dress should be modest, therefore there was no apparent problem.

The next area was the question of the mixing of the sexes. At university we all sat together in areas such as the refectory, but even then the principle of segregation could be applied by not shaking hands with members of the opposite sex, and although this initially proved difficult, I was able to maintain this principle. I also participated in university functions where I chatted with friends and professors, whilst shunning areas of drink and dance.

It is very important not to overdo the segregation ideal in such environments, such as those of universities, but rather to be more accommodative, otherwise a person will appear out of sorts and alienated. If one is understanding and co-operative but does not compromise one's principles that is the best way in my view as it still enables us to mix. Therefore, in adopting such a view, I feel that the youth of today can guard against the so-called western temptations. It is so easy otherwise to fall into a trap of being an over-puritan, and then not being able to cope, break down totally, and then of course nothing may be taboo in one's mind. If a person does not cross extremes but takes a licence to mix with western culture, it should be to a limit without being influenced by western people, but to influence them through your actions and adherence to principles. I found this method very successful and therefore I had a large circle of friends amongst fellow students and also professors. It is very important to share common ground and build bridges if you wish to become a meaningful person within such a society, for being too serious may one day be too much to bear, due to the pressures you have brought upon yourself."

#### **Existence of God:**

"This question did arise and what I did was to address Allah, through prayers. In these I prayed that I should know you directly and not because someone told me so. It was very difficult otherwise to remain confident. This process saw many prayers and indeed suffering."

#### **Travel - Favourite Places:**

"The most enjoyable place for me, especially during my childhood, was the Himalayas, in particular an area of the region known as The Kulu Valley, near Tibet. For me so far this is the most beautiful part of the world, with the great grandeur of the mountains which, at times, appear fearsome. Such impressions can't be gained elsewhere, with the great rivers where the water is so clear and delicious to drink. In the area there are also wild fruit trees bearing delicious fruits of all kinds, and aniseed grows naturally in fields filling the air with its fresh smell.

The River Bias runs nearby and is a fantastic river, changing its whole character from place to place from the very turbulent and deep to

the shallow and calm, it's really amazing. Passing through gorges is awe-inspiring due to the sheer velocity of the river. Valleys have graduated slopes with beautiful heather growing upon them. The whole valley seems to dance to the rhythm of the wind, and adds to a totally overwhelming experience."

#### **Political Leaders - Zulfiqar Ali Bhutto:**

"Of all the political leaders I have known, I was very much impressed by the shrewdness and political mind of Zulfiqar Ali Bhutto, who was a phenomenon in his own right. However, he was faithless and proved this with his ungrateful behaviour towards Ahmadis, due to various political pressures. He made many decisions without sentiment, but just to achieve political ends. Underneath this shrewd politician was a personality who could be warm and kind if he so wanted. Moreover, Bhutto's warmth was natural and there was no element of acting in it as such, it was in fact his harshness which was unnatural. He also possessed a great knack of being able to read human nature very well. Despite these qualities he suffered from a lack of ethics and did not conform to religion to a great deal, and that was where he and I parted ways. However, we did share some common ground and interests."

Wali Khan: "He again is a very shrewd politician. He has particularly strong views on geographical issues, and this loyalty to Pathans has meant that he has been unable to rise to the heights of a natural champion. However, this loyalty is a reflection of his honesty. He has an immense disliking for the Punjab but despite this 'hate' he still has friendly relations with several families of the area. Another quality is his respect for elders which comes from great tribal traditions. Despite his shrewd outlook on global issues, his regional nationalistic tendencies and affinity for Russia means he has little appeal to make an impact nationally."

Mangle: "This was a Tribal Baluchi leader who has been misunderstood by many people. In my personal experience I found him most noble-minded and honest. He was also very outspoken which meant he was almost banished from Pakistan, due to his rebellious nature. He rose to great heights within his own circle, not least due to his hatred for Punjabis." This hatred stems from the fact that Punjab fails to produce sound political leaders but enjoys a firm base due to its sheer weight, in terms of population and the fact that the Pakistan army is predominantly Punjabi.

The Pathans over the years have learnt the game of fighting for survival, and possess a sharp intellect which is backed by their sense of regional autonomy and nationalism. Punjabis on the other hand have learnt to stay on the 'right' side of power holders. They are concerned only about how to survive on political strength and political power. This ideal is backed by their sense of security as the army is on their side. It is a reflection of the region that, with the exception of a few scientific socialists, seldom will there be a Punjabi politician with sound knowledge of global affairs.

#### **Huzur on His election:**

"My first reaction was one of complete confusion, and I felt as if I had lost touch with reality. It was as if you felt yourself as something you were not. Indeed, this continued to disturb me for many years, as I found it difficult to remove the parallax between myself and the status of Khilafat. I had always looked upon Khilafat from a different

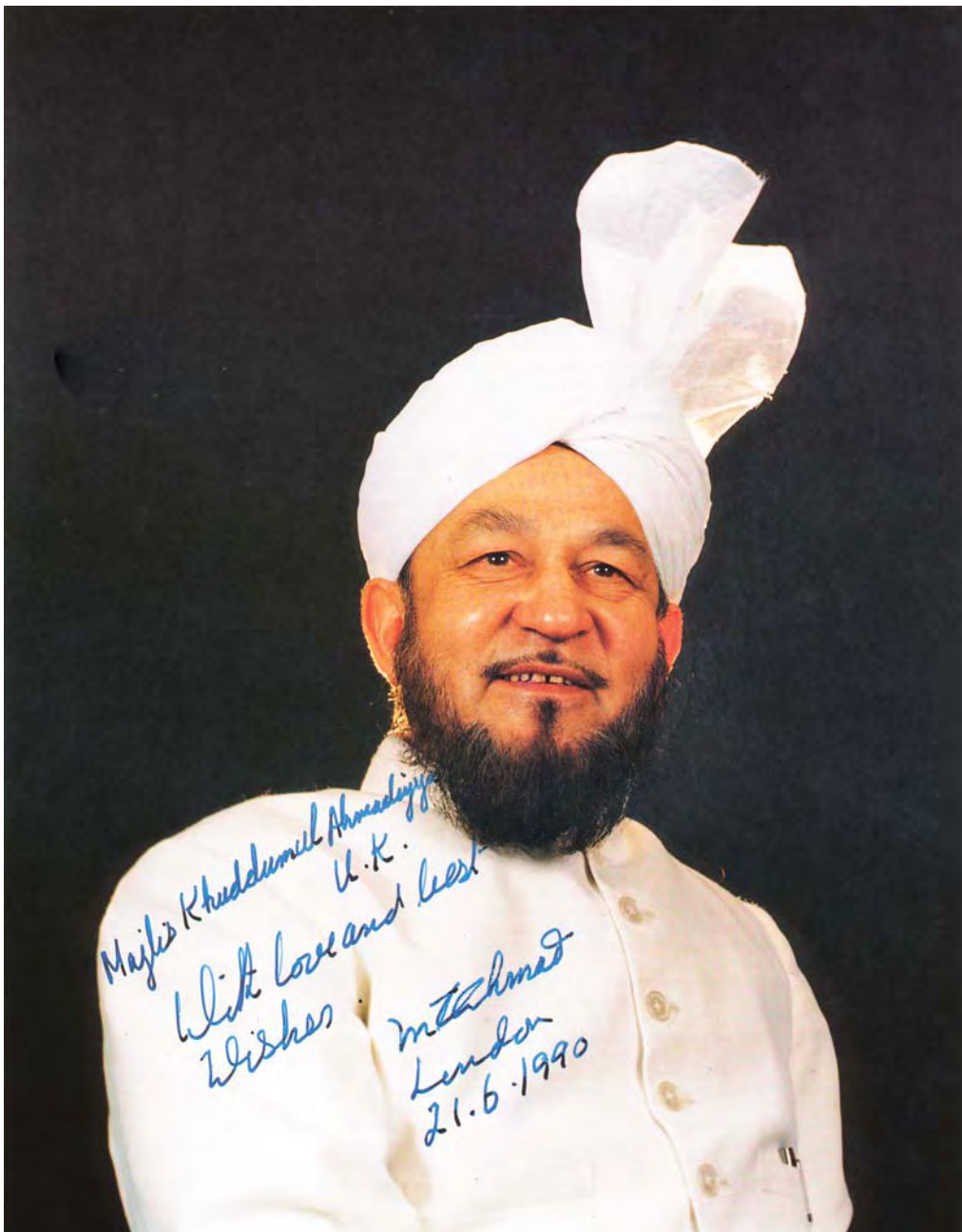


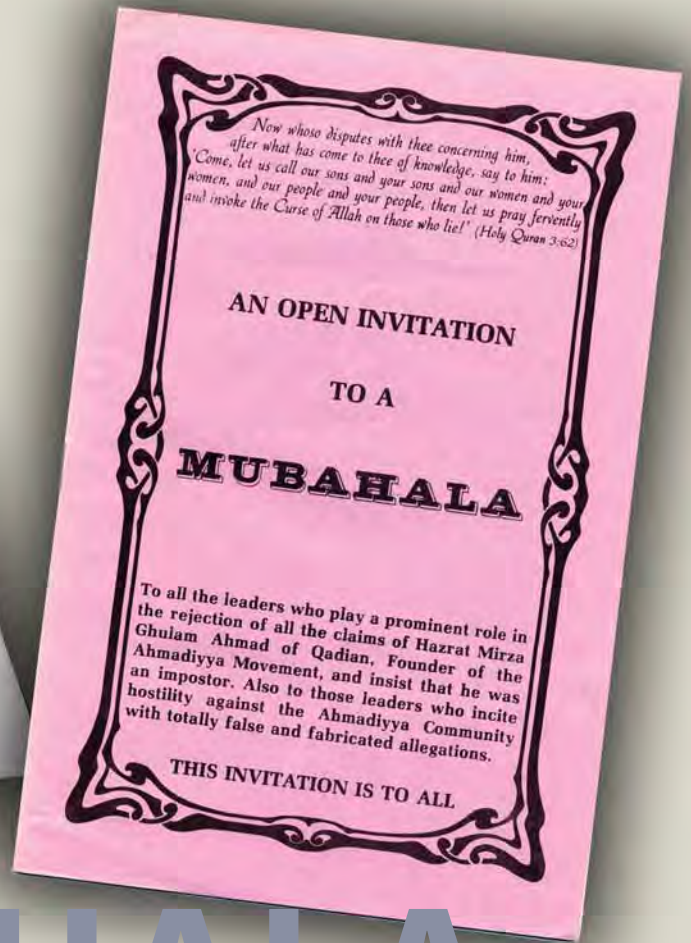
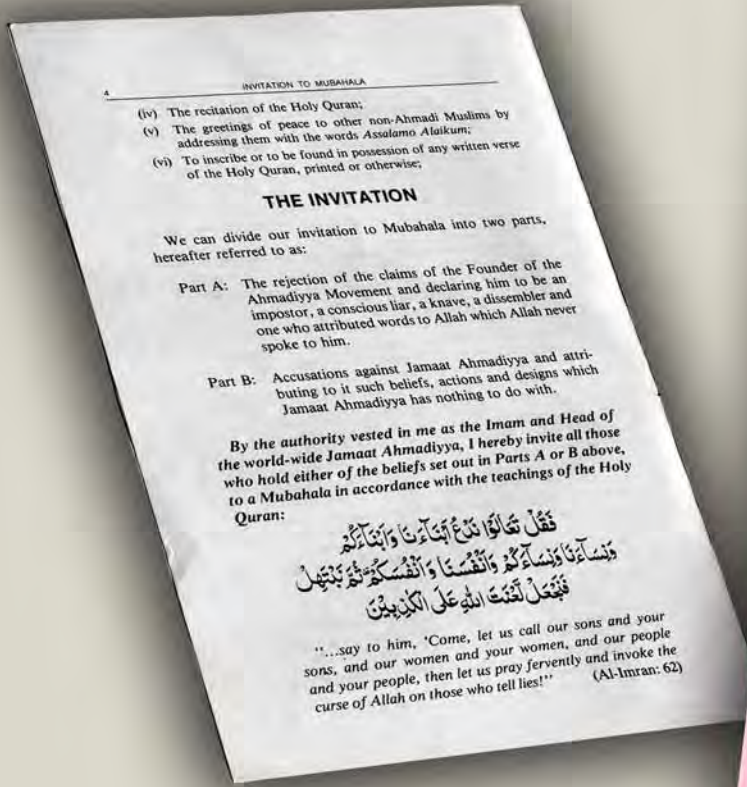
angle; one of deep respect. Therefore, it was very difficult to re-adjust and to begin with there was complete chaos."

#### Khuddam role:

"My first task in the Jama'at started with Khuddam-ul-Ahmadiyya. As a member of Atfal I was so eager to become a Khadim as I did not want to be a Tifl for long. Of course, any attempts made were quite futile and were turned down by the then Sadr, Mirza Nasir Ahmad Sahib (later to become Hadhrat Khalifatul Masih III رَحْمَةُ اللهِ تَعَالَى, in view of my age. On becoming a Khadim, my first post was as 'Saiq' - a leader of ten. This proved a bitter experience as I was dealing with my own brothers, who were more older than me and therefore they looked down on me. If I relayed any decision to them on the authority of Majlis Khuddamul Ahmadiyya they would take it lightly. In this regard, I suppose I was more idealistic and therefore surprised how members of the Jama'at, who prescribed to the system would not obey someone as they regarded him as inferior. In those days I

was very hasty in reporting matters to my superiors, expecting them to take my side immediately. My mistake was this impatience, which led to further suffering, in that subordinates would not co-operate and superiors would not support me. I felt things just happened and no-one really cared. It was very difficult to accept but ultimately I learned that in relationships which are religious in character, coercion plays a very small role if one at all. It is important for a person to rise to the occasion and reach a status where people will respect you, and in this way your command will be followed. It is through conviction and concerted hard labour after which you can win people over and get them to obey you. There is a basic training one needs before leading a group and this involves how to get people to obey you, as God says "I built the universe in the first six days and sat on the throne on the seventh." This lesson I learnt, and realised that in religion you make your own universe and then apply your authority. Therefore, by the time I became Sadr, I had gone through various stages of holding various posts and knew when to obey and how to be obeyed."





# MUBAHALA

## AN OPEN INVITATION

On Friday, the 10th of June 1988 The Head of the Worldwide Ahmadiyya Muslim Community issued an open invitation to Mubahala Challenge

"This is the truth from your Lord, so be not of those who doubt. But whosoever disputes with you in this matter after what has come to you of knowledge, then say: Come, let us call our sons and your sons and our women and your women, and our people and your people, then let us be earnest in prayers, and pray for the curse of Allah on the liars." (3:62)

When in accordance with the prophecies of Holy Prophet Muhammad صلى الله عليه وسلم, Hadhrat Mirza Ghulam Ahmad عليه السلام claimed to be the Promised Messiah عليه السلام and Imam Mahdi, the Ulama of his time opposed him tooth and nail. Many debates, both oral and written took place between him and the Ulama of India. The opponents soon saw that they were no match for the arguments put forward by the Promised Messiah عليه السلام and that the truth of his claim was being established day after day. They therefore resorted to abuse, ridicule, and spreading lies about him and his beliefs, in order to mislead the masses. After repeated explanations the Promised Messiah عليه السلام through Divine Revelation issued Mubahala (Prayer Challenge) to the prominent Ulama of his time who were leading the campaign of vilification and falsehood against him. All those who accepted his challenge met their fate without exception. They became the victims of God's

wrath. Thousands of people, after seeing these signs came into the fold of Ahmadiyyat, the True Islam.

Whenever any prophet of Allah comes, he and his followers are opposed and derided. It has been the same with the Ahmadiyya Muslim Community, the followers of the Promised Messiah عليه السلام ever since its inception. In 1974 the Zulfikar Ali Bhutto led government of Pakistan embarked on their persecution which reached most cruel dimensions with the promulgation of Zia-ul-Haq's Ordinance XX (new sections 298B & 298C) in 1984. The Ahmadi were tormented and persecuted continuously and life was made unbearable for them. But they displayed amazing steadfastness and spirit of sacrifice. In the face of such horrible oppression they stood firm. Their fearless resolve stems from their unshakeable faith that they hold fast the rope of Allah in the form of Khilafat. Under the guidance of Khilafat the machinations, intrigues and campaigns of derision were met with fortitude reminiscent of the earliest Muslims.

The tortures perpetuated on peace loving Ahmadi grew ever harsher. Some two dozen Ahmadi were martyred. The Holy Founder of the Ahmadiyya Muslim Community was subjected to slander and blasphemous allegations. Profane and foul language was used against other venerable persons of the Community. Such dirty propaganda is spread throughout the world. Yet our Imam, Hadhrat Khalifatul Masih IV رحمه الله تعالى administered cogent refutations to the "White Paper" brought out by the Government of





### **Ahmadi Muslims are arrested because of their faith.**

Pakistan.

All efforts of their reformation having failed, warning of Divine punishments unheeded and having exhausted every other avenue, the Hadhrat Khalifatul Masih IV رحمه الله تعالى, on Friday 10th June, 1988, then challenged all their top leaders to a "Mubahala". Let the matter be judged by Allah, The Best of Judges.

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمه الله تعالى, revived the challenge given by the Promised Messiah and gave an open invitation of Mubahala to General Zia-ul-Haq President of Pakistan, his ministers and the Judges of the Shariat Court and all the Maulvis who have been playing prominent roles in organising opposition against the Ahmadiyya Muslims Community having rejected the claim of the Founder of the Community, Hadhrat Mirza Ghulam Ahmad عليه السلام, as the Promised Messiah and Mahdi, and continued inciting their followers with lies and fabricated allegations.

*'This dispute has assumed grave proportions and the one sided persecution does not seem to relent. The Ahmadiyya Community having given evidence of its perseverance and forbearance and having employed every peaceful mean to counsel the leaders of this campaign against the consequences of their actions, it is now expedient that an open challenge to a Mubahala be given to these adversaries and this matter be referred to the Court of God Almighty as it is now not possible for the Ahmadiyya Community to persevere this oppression any longer.'*

The Mubahala was issued in accordance with the teachings of the Holy Qur'an because a polarisation had emerged and logical

arguments had proved to be of no avail between Ahmadis on one hand and their opponents on the other. According to the Mubahala, both parties were to invoke the curse of Allah on the party which has been telling lies deliberately against the other, so that God's wrath befall on it within one year.

Hadhrat Mirza Tahir Ahmad's رحمه الله تعالى challenge to Mubahala was an exceptionally bold and courageous step worthy of only such people who have absolute faith in the truth of their convictions and also ample proof of it. Such a bold step proved to be extremely unsettling to the leadership of the inimical organizations. Therefore, rather than accept this extremely comprehensive, yet simple and straight-forward challenge and leave the judgment in the hands of Allah, these hostile elements made numerous attempts to wriggle out of their predicament.

Since the issue of this challenge Allah has manifested many signs to show the truth of Ahmadiyyat.

Manzoor Chinioti after accepting the Mubahala Challenge stated that he had sent an invitation of Mubahala to the father, Grandfather and brother of Mirza Tahir Ahmad رحمه الله تعالى. Hadhrat Mirza Ghulam Ahmad عليه السلام, The founder of the Ahmadiyya Muslim Community who was the grandfather of Hadhrat Mirza Tahir Ahmad died in 1908. Manzoor Chinioti exposed himself to be a liar soon after accepting the Mubahala challenge. How could he issue a Mubahala challenge prior to his own birth?

Manzoor Chinioti has become the recipient of Allah's wrath and Curses. Those close to him expose his lies and evil designs and warn of his anti- Islamic activities. The citizens of Chiniot City passed a



resolution in which they demanded that Manzoor Chinioti should be declared an undesirable person. Allama Syed Mohsin Naqvi said that Manzoor Chinioti is always ready to spread religious hatred throughout the area. He demanded that because of his unsuitable conduct in the Punjab Provincial Assembly his membership be cancelled.

Maulana Aslam Qureshi, who disappeared from Pakistan suddenly, and whose kidnap and murder was alleged to have been committed by the Head of the Ahmadiyya Muslim Community, reappeared in a dramatic fashion on Pakistan Television in the presence of the Inspector General Police Punjab. In an interview, the so called Maulana stated the he had gone to Iran on his own free will and that no one had abducted him. The report of his reappearance was carried in all newspapers of Pakistan and also Urdu papers published in London and elsewhere. The report appeared in The Daily Muslim, Pakistan on 13th July, 1988 is as follows:

*Lahore, July 12: Maulana Muhammad Aslam Qureshi of the Tehrik Khatme Nabuwwat, who was alleged to have been kidnapped and murdered by a minority of Pakistan over five years ago was produced on Tuesday before newsmen at a hurriedly called press conference addressed by Inspector General Police Punjab, Nisar Ahmad Cheema. Maulana Qureshi told newsmen that he served the Iranian Army for about five years and fought at various fronts during this period. He said that he had left his hometown Sialkot due to frustration caused by financial and other domestic problems.*

(Daily Muslim, 13th July, 1988)

According to the Inspector General of Police the so called Maulana was taken in custody in Quetta on 10th July 1988. This was the first manifestation of God's verdict which happened exactly a month after the issuance of Mubahala.

The most prominent person addressed in this Mubahala and right at the top of the list, was General Zia-ul-Haq, who vowed that he would eradicate Ahmadiyyat from the face of the earth and in order to do so committed atrocities against this peaceful community. Repeated warnings were given by the Head of the Ahmadiyya Community to General Zia that he had been named in this Mubahala and whether or not he formally accepted the challenge, he was a party to it, unless he stops the persecutions against the members of the Ahmadiyya Community. But General Zia was flying high in his political career. He did not desist from perpetuating the course of persecution. In his Friday Sermon of 12th August 1988 the Head of the Ahmadiyya Movement Hadhrat Mirza Tahir Ahmad رحمه الله تعالى stated that because General Zia-ul-Haq and his government had not relented in their wave of persecution, and has transgressed to the extreme his fate was now sealed.

Merely five days later i.e. on 17th August God Almighty handed down His sentence and Zia became the victim of Mubahala. His military plane exploded in mid air and according to a newspaper's headlines, "ZIA BLOWN OUT OF SKY"

Another faith enhancing incident happened in Shaikot, Pakistan. There are a few Ahmadi shopkeepers in Shaikot. Since 1984, they were under abusive attack. Their shops were boycotted. When the Challenge to Mubahala was given to their leaders, they brought out



**An Ahmadi prisoner awaits his fate**

a procession, made highly objectionable and inciting speeches against Ahmadis and decided to burn and loot their houses and shops. A notorious person Ashiq Hussain, a goldsmith by profession, became the leader of the opponents of Ahmadiyyat by outdoing others in abusing the Ahmadi Muslims. He was to lead the procession. As they were gathering for the procession, he went to his shop for some purpose. As soon as he opened the door of his shop and tried to switch on the electric fan, he was electrocuted and died on the spot.

Seeing these heavenly signs many honest and God-fearing people accepted the truth of Ahmadiyyat and joined its fold.

There will be no doubt in the mind of any Ahmadi Muslim that Allah has and will show great signs in support of the claim of the Promised Messiah and that the plans and evil designs of the opponents will be foiled.

*'Tariq' is grateful to Rashid Ahmad Chaudhri Sahib and the late Naem Osman Memon for the source of this material. Thanks also to Salimullah Kahlon for his assistance in compiling this article.*

We the undersigned Signatories of this Mubahala have this day signed and delivered this statement with full awareness and responsibility as to the grave consequences of this exercise.

**WE ARE THE**

**FIRST PARTY**

**SECOND PARTY**

(Imam of the World-wide Jamaat Ahmadiyya, for and on behalf of all Ahmadi men, women, children and elders throughout the world)

(All or any of those deniers and rejectors of the Founder of the Ahmadiyya Movement who are prepared to be the Second Party to this Mubahala)

**SIGNATURE**

**SIGNATURE**

Mirza Tahir Ahmad  
son of Mirza Bashiruddin  
Mahmud Ahmad,  
Imam of the Worldwide  
Ahmadiyya Movement.  
June 10, 1988

Name:  
son of:  
  
Title:  
  
Date:

Copies of this invitation to Mubahala are available in Urdu, Arabic, English, Turkish and other principal languages of the world.





Our Huzur رحمه الله تعالى in Prayer - A Man of God...



Photo: Umair Aleem



Photo: Shahid Abbass



## The last Solar Eclipse of the 20th Century.

# Huzur رحمه الله تعالى leads "Kasoof" prayer.

By Mirza Fakhar Ahmad, Sadr Majlis Khuddamul Ahmadiyya

On Wednesday, 11th of August 1999, a solar eclipse occurred across a large part of the world. Parts of the UK experienced a total eclipse, which started at around 11.00 AM and lasted up to 12.30 PM. This was the last Solar Eclipse of the century and not until 2017 will a solar eclipse again be seen in the western hemisphere. The last Solar Eclipse in the UK was in 1927. In accordance with the Sunnah of the Holy Prophet (Peace and Blessings of Allah be upon him), Hadhrat Khalifatul Masih IV led a special "Kasoof" prayer. Hundreds of Ahmadi men, women and children gathered in the compound of the Fazl Mosque to attend the prayer and sermon. The eclipse in London was not a total eclipse, but rather a 95% partial eclipse.

Consistent with the practice of The Holy Prophet صلى الله عليه وسلم, the prayer offered during an eclipse is different from the regular daily prayers and other voluntary prayers. The Sunnah is that the prayer comprises of two rukkus in each Rakkaat, with Surah Fatiha and a lengthy Sura recited before, and after the first rukku. In accordance with the Hadith, the Sermon and prayer were held in an open area. Therefore Huzur رحمه الله تعالى delivered the Sermon from the forecourt of Masjid Fazl, London.

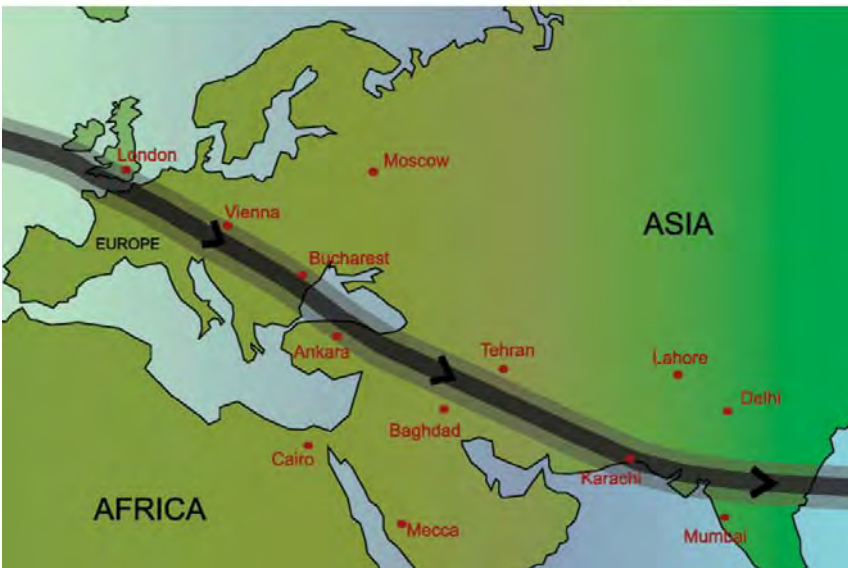
After the prayer, which lasted approximately forty minutes, Huzur



Above: Huzur's رحمه الله تعالى leads the Kasoof prayer during the 95 % partial Eclipse in London on the 11th August 1999. The Prayers lasted for 40 minutes.



## Path of the 1999 Total Eclipse



**Top Left:** The path of the Eclipse across the western hemisphere.

**Top:** The Eclipse seen at the London Mosque.

**Left:** The Sermon After the Prayer and the scene at the London Mosque during that time.



رحمه الله تعالى gave a short sermon in which he read out the sayings of the Holy Prophet صلى الله عليه وسلم , and described the sermon given by the Holy Prophet صلى الله عليه وسلم after an eclipse in Medina. The Holy Prophet صلى الله عليه وسلم emphasised that Solar and Lunar eclipses are among numerous signs of Allah through which Allah instills fear in the people so that they turn towards him and do good deeds. These signs are not indications of the births or deaths of people, or omens of disaster as believed by some. Hence when these signs are seen, fear of Allah is generated and prayers offered, charity given and good deeds performed. In the light of the above instructions given by the Holy Prophet of Islam صلى الله عليه وسلم , Huzur رحمه الله تعالى informed the congregation that sacrifices are being made not only in Europe, but also in many other parts of the world. He prayed and instructed the audience to pray that Allah would accept our sacrifices. Huzur رحمه الله تعالى also mentioned that during a total eclipse, a large part of the world is in complete darkness and one should pray that Allah keeps us safe from dark deeds. The members of the Jama'at who attended described the experience of the eclipse prayer and sermon as very special and emotionally moving, a day which they will remember for the rest of their lives.



Photo: Umair Aleem

# **Publications of Hadhrat Khalifatul Masih IV** رحمه الله تعالى

**H**adhrat Mirza Tahir Ahmad رحمه الله تعالى, since his youth, had an unquenchable thirst for knowledge; he would question the existence of everything. He not only questioned, but also found the answers himself by reading everything that was available on a given subject. He would sometimes ponder on matters until Allah enlightened him with the answer. But what made him truly exceptional was his perception of the world's need and outlook. He travelled far and wide and he used this knowledge of his experiences to remarkable effect – leaving his audiences spellbound. He could expound on any subject or topic, he could debate in any area, applying his vast knowledge of the Holy Qur'an and the Ahadith.

It was perhaps a combination of all the above experiences which led him to author numerous books, many of which have the stamp of greatness firmly embossed on them.

Whilst we have made an effort to list all the books that we were aware of, undoubtedly some will have been missed.



# Books Authored by Hadhrat Khalifatul Masih IV رحمه الله تعالى

## Murder in the Name of Allah

First Published in 1962 as Mazab ke Naam Per Khoon (Urdu)

A vibrant, lively and extremely well informed rejection of the philosophy propounded by Maulana Maududi of Jama'at Islami that disbelievers should be given no choice other than to either accept Islam or face the sword. Huzur رحمه الله تعالى proved that the use of force can never be justified by a religion literally meaning peace

## Steps to Exercise

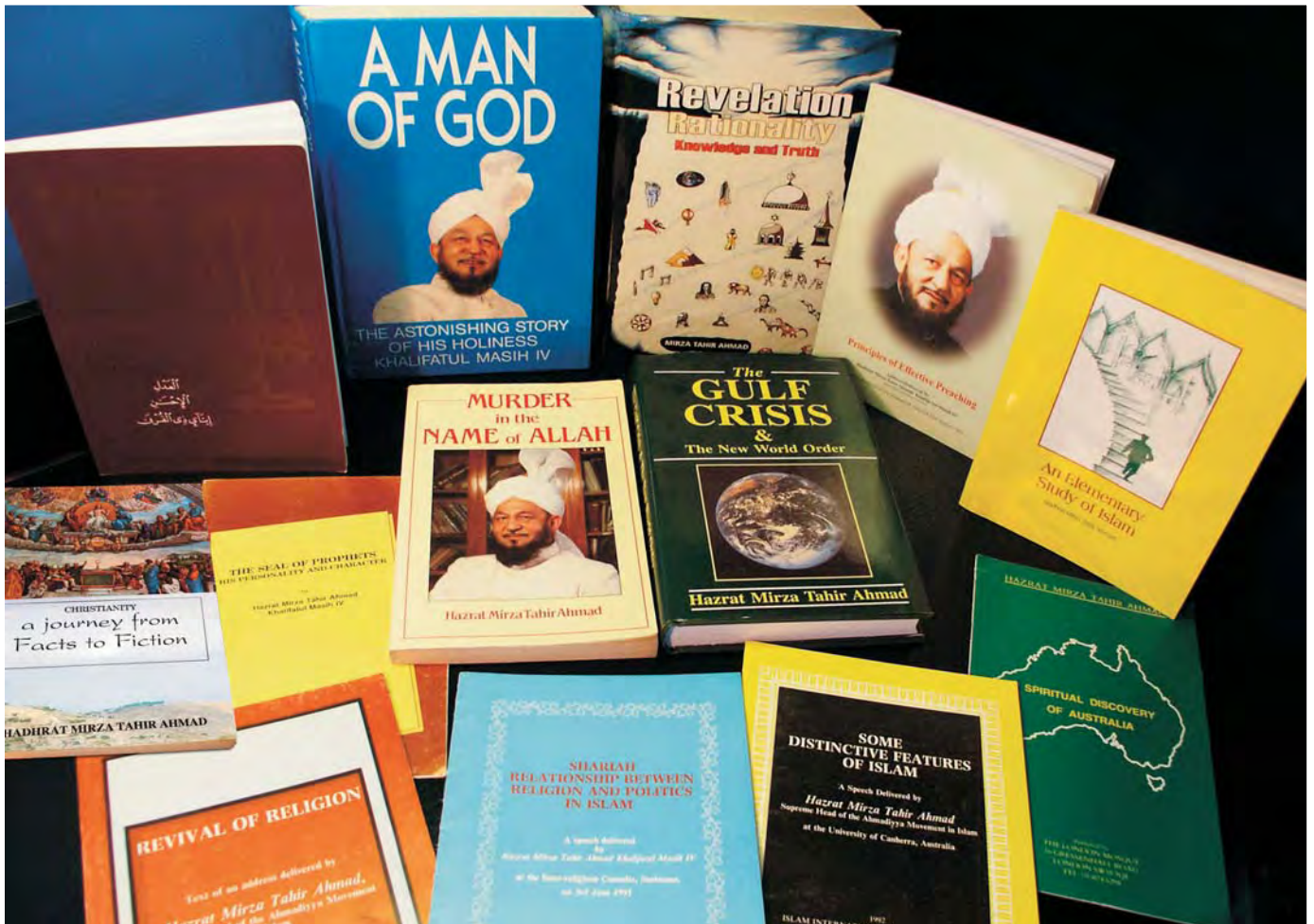
1st Published in Urdu 1965,

Written by Huzur رحمه الله تعالى when he was Mohtamim Sehat-e-Jismani, Khuddamul Ahmadiyya Markazia, Rabwah. A summary of Islamic teachings about physical health. It contains instructions from Hadhrat Ameerul Momineen, Khalifatul Masih II رضي الله عنه, some knowledge about physical energy and such exercises that the Khuddam can carry out daily, with ease and in a short time.

## Natural Disasters or Divine Punishment?

First Published in 1976.

A series of articles in Urdu which were published in 1976 by the "Al-Furqan" magazine. Rendered into English by the Review of Religions in 1993.



### **Some Distinctive Features of Islam**

First Published in 1985.

A speech delivered by Huzur رحمه الله تعالى at the University of Canberra, Australia, on the subject of the distinguished features of Islam.

### **Revival of Religion**

First Published in 1992

This booklet is the text of an address delivered by Huzur in Sydney, Australia. In this book, Huzur رحمه الله تعالى discusses the Islamic philosophy of the revival of religions.

### **The Seal of Prophets, His Personality and Character**

First Published in 1992

The text of a lecture delivered by Huzur on the 15th October 1989 at Heathland School, Hounslow. The Holy Prophet's صلى الله عليه وسلم character has been illustrated in the book by citing several incidents from his life. His reaction to blasphemy against himself; his treatment of prisoners of wars; in his attitude towards the followers of other religions are all a guiding light to the peoples of the world.

### **Shariah: Relationship Between Religion and Politics in Islam**

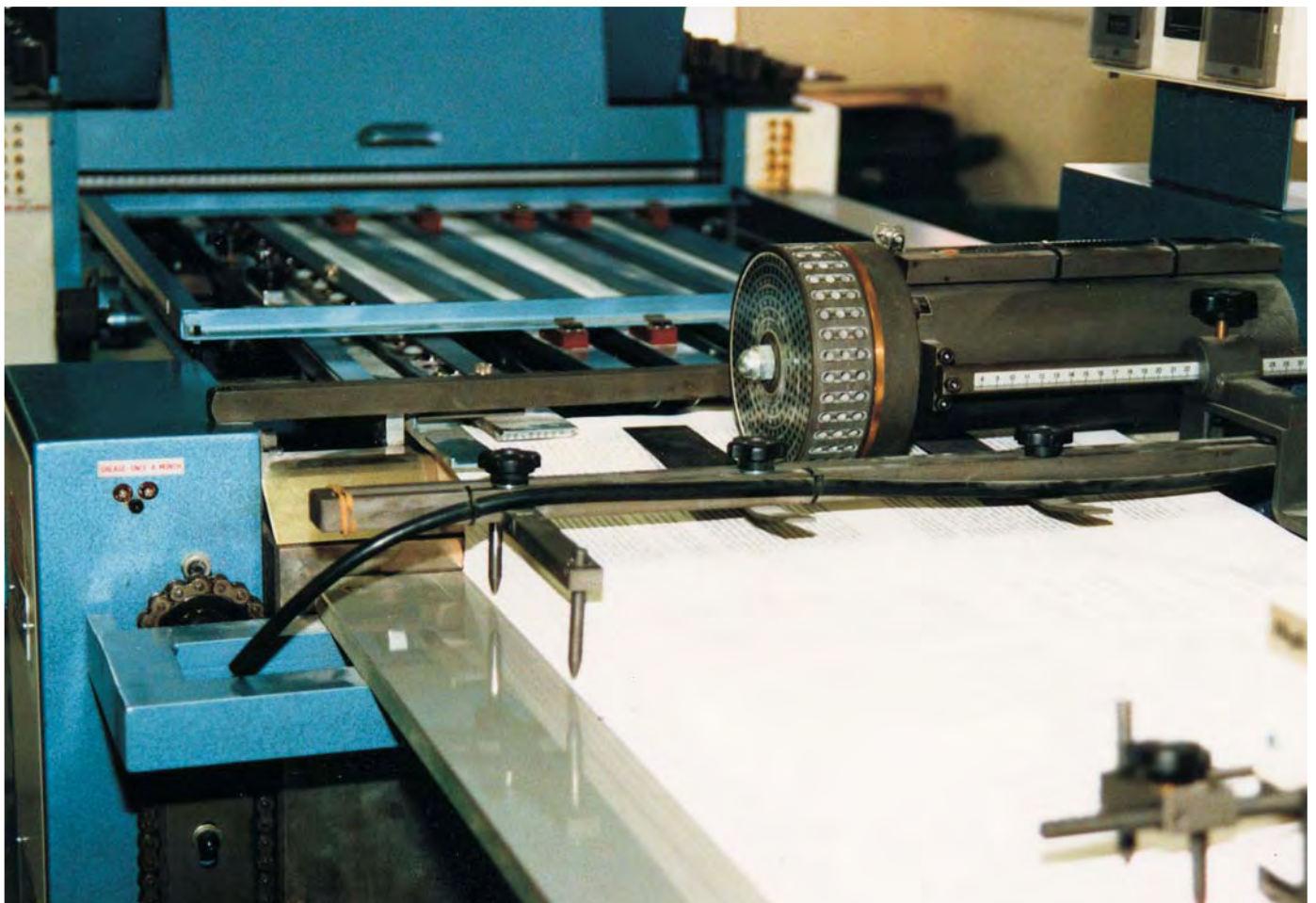
First Published in 1992.

This booklet is the text of speech delivered by Huzur رحمه الله تعالى on the 3rd of June 1991 at the Inter-religious Consults, in Suriname.

### **The Gulf Crisis & the New World Order**

First Published in 1992

A collection of Friday Sermons in response to the events of the 1991 Gulf war and the problems facing the Muslim world. Hadhrat Mirza Tahir Ahmad رحمه الله تعالى delivered a series of 17 Friday sermons between 3rd August 1990 and March 1991. 14 were delivered during the war, and the other 3 were delivered in





March 1991 when the war ended. The Gulf Crisis divided the Muslim world during a period in which many injustices were seen around the world. The advice given by Huzur رحمه الله تعالى is seen as the most valuable piece of advice to prepare the Muslim world for the next millennium.

### **Christianity: A Journey from Facts to Fiction**

First Published in 1994

The doctrine of Christianity has acquired its present shape through a process of change spread over its entire history. Rather than venture into the endless debate on the course of this evolutionary process the author has chosen to examine the current Christian beliefs primarily on the basis of logic and reason. Among others, the subjects of the 'Sonship' of Jesus Christ, Atonement, Trinity and the second coming of the Messiah have been discussed at length in this book.

### **Kalam-e-Tahir (Urdu)**

First published in 1995

A collection of prose and poetry; comprising a lifetime of work. It contains reflections from various periods and influences of Huzur's رحمه الله تعالى life, some intensely personal, both before and during his Khilafat. Huzur's poems convey strong emotions of pain, grief, love and happiness. They are a source of hope and comfort to all. The latest edition was published in Huzur's lifetime in 2001 and contains new and very old poems that had never been released to the public before. Work is nearly complete on the next edition, which contains English translations of all of Huzur's رحمه الله تعالى poems. These translations have the distinct feature in that they have been prepared under the direct guidance and instruction by Huzur.

### **An Elementary Study of Islam**

First Published in 1996

In this book, Huzur رحمه الله تعالى has expanded on themes he used in a lecture he gave in 1990 at the Seville University in Spain "Islam – a discourse on its elementary and fundamental teachings"

### **Homeopathy**

First Published in 1996

Based on the Televised Homeopathy Lectures of Huzur رحمه الله تعالى on MTA and revised by Huzur رحمه الله تعالى. The present version of this book is the 3rd edition.

### **Absolute Justice Kindness and Kinship**

Volume I first published: 1996

Absolute Justice, Kindness and Kinship was a series of four speeches, delivered consecutively by Huzur رحمه الله تعالى at various International Annual Jalsa's. Volume 1 is the first speech delivered by Huzur رحمه الله تعالى in December 1982 at the annual convention in Rabwah, Pakistan. The author deals with three principles that govern the universe as outlined in the Holy Qur'an; Adl (Absolute Justice), Ihsan (Kindness) and Itai-Dhil-Qurba (Kinship).

In 1998, Huzur رحمه الله تعالى started to revise the English text of the first volume and this resulted the rewriting of all four speeches in English as well as Urdu. The new books are a complete revision and were completed in March 2002 and are awaiting publication.

### **Islam's Response to Contemporary Issues**

First Published in 1997

This is a compiled lecture delivered at the Queen Elizabeth II Conference Centre (London) in 1989. It also contains comprehensive discussion on interest; financial aid; international relations; and how man can attain social, economic and spiritual peace.

### **Universal Moral Values, Politics and World Peace**

First Published in 1997

This book is based on Huzur's رحمه الله تعالى closing address at the 1996 Annual convention of the world-wide Ahmadiyya Muslim Community in Canada.

### **Translation of the Holy Qur'an (1997 Edition)**

First Published in 1955 in Holland

Translated by Maulvi Sher Ali, but in 1997 Huzur رحمه الله تعالى added an appendix with some alternative translations, suggestions and explanatory notes to help the reader to better understand the meaning.

### Revelation, Rationality, Knowledge and Truth

First Published in 1998

The book examines a very diverse and wide range of subjects including the concept of revelation in different religions, history of philosophy, cosmology, extraterrestrial life, the future of life on earth, natural selection and its role in evolution. This book is a summation of a lifetime of knowledge and a masterpiece in itself.

On Saturday 1st. August 1998 at the UK Jalsa Salana in Islamabad, Tilford, Honourable Tom Cox, the Labour Member of Parliament for Tooting (Labour) addressing Huzur stated:

*"...you distinguish yourself from all others in the deep and profound understanding of the teachings of Islam as laid down in the Qur'an...."*

*..Your arguments against the sceptics and atheists are unanswerable and should make them rethink their so-called theories of 'imponderable incredulities'...*

*This sort of knowledge of the scriptures cannot be simply acquired by just simple studies. This is a gift from God that is granted to few and it is a gift to be called revelation. I have no hesitation in asserting that you are the recipient of that revelation that is given to few - very few whom He chooses. I can safely say that you are indeed the prince of the learned of the world of Islam today and I salute you."*

### Translation of The Holy Qur'an

First Published in 2000,

Huzur رحمه الله تعالى presents an Urdu translation with an introduction to each chapter. Huzur رحمه الله تعالى also provides brief explanatory notes. A revised version was published in 2002

### Maghribi Mu'aasharah aur Ahmadi Muslim Khawaateen Kaa Misaali Kirdaar

(Western Society and the Unique Character of Ahmadi Muslim Ladies)

First Published in 2002

The English speech of Huzur رحمه الله تعالى at the Annual Convention of the Ahmadiyya Muslim Jama'at USA in Michigan on the 29th June 1991 is translated into Urdu. Huzur رحمه الله تعالى explains every aspect of the role of women in western society and provides a unique interpretation of purdah.

There are also a large number of books not widely available in the UK (or are out of print) authored by Hadhrat Khalifatul Masih IV رحمه الله تعالى that are listed in the Wakalat-e-Isha'at 1992 Master Catalogue of Books - Volume 1. Some of the titles are as follows: Differences between Jama'at Lahore and Jama'at Qadian, With Love to Chinese Brother, With Love to the Nations of USSR, Wisaal Ibn Maryam, and From Rabwah to Tel Aviv.



Huzur رحمه الله تعالى reviews the last proof copy of Revelation, Rationality, Knowledge and Truth before it went to press in May 1988



## Translations

Vakalat-e-Tasneef is the publications department of the Tekrik-i-Jadid Anjuman Ahmadiyya. Part of the department's responsibility is the translation of Jama'at books into different languages. The department has seen to completion the translation of various works of Huzur رحمه الله تعالى in to Urdu, Chinese, English, French, Arabic, Albanian, Norwegian, German, Swahili, Indonesian, Spanish, Malayalam, Russian, Turkish, Azerbaijan, Bosnian, Bulgarian, Swedish, Portuguese, Greek, Italian, Kazakh, Polish, Dutch etc.. the list is ever increasing.

In 2003, Hadhrat Khalifatul Masih V أيدہ الله تعالى بنصره العزيز announced a new Foundation to publish and translate the books and speeches of Hadhrat Khalifatul Masih IV رحمه الله تعالى. At present, Vakalat-e-Tasneef is overseeing a large project to expand the number of translations of Huzur's رحمه الله تعالى books, as well as his sermons.

Huzur رحمه الله تعالى took particular caution over the translations of certain books. A team consisting of UK Lajna Imaillah worked directly with Huzur رحمه الله تعالى for some of the translation work. Members of the team worked with Huzur رحمه الله تعالى to translate the Promised Messiah's books: Fat-eh Islam (Victory of Islam) and Paighaam-e-Sulah (A Message of Peace), Tauzeeh-e-Maram (Objectives Explained). Members of the team also worked with Huzur رحمه الله تعالى in the translation of Kalam-e-Tahir.

## Books published under the guidance of Huzur رحمه الله تعالى

Huzur رحمه الله تعالى contributed to, guided, helped and supervised many of the Jama'at's books during his Khilafat. Whenever work began on a new publication, the intention of the authors was to adhere to the guidelines and advice Huzur رحمه الله تعالى had issued, therefore all translations of the Holy Qur'an and some other books published by the Jama'at could be considered as published under his auspices, especially if they passed through Vakalat-e-Tasneef. However listing every book that falls into this category is not possible, and hence we provide a small list of a few well known favourites.

Selected versus of the Holy Qur'an, Selected sayings of the Holy Prophet Muhammad صلى الله عليه وسلم, Selected Writings of the Promised Messiah عليه السلام, Rushdie: Haunted by his Unholy Ghosts (Arshad Ahmadi),

## Books for Children

The UK based Children's book committee was set up in the late 80's and was headed by Rashid Ahmad Chaudry. The Team worked directly with Huzur رحمه الله تعالى where they would receive direction and guidance on the work. In Many of the books, Huzur رحمه الله تعالى dictated new passages, and some cases entire Chapters.

Over the years, with Huzur's رحمه الله تعالى help the following books were published: ABC for Muslim Children, Ahmad and Sarah, Ahmad and Sarah go to Mosque, Bilal, Hadhrat Umar Farooq رضي الله عنه, Muslim Festivals and Ceremonies (2nd revision was revised by Huzur رحمه الله تعالى), My book about God, Selected sayings of the Holy Prophet, Stories from early Islam (2nd revision was revised by Huzur رحمه الله تعالى), The Holy Prophet's صلى الله عليه وسلم kindness to children, The true story of Jesus عليه السلام (2nd revision was revised by Huzur رحمه الله تعالى), The Words of Wisdom and Purification.



## Huzur's رحمه الله تعالى Passion for Research.

Hadhrat Khalifatul Masih IV رحمه الله تعالى had a great passion for research throughout his entire life in order to prove the truth of the Holy Qur'an he said that things mentioned of in the Holy Qur'an could definitely be proved with evidence whether it is archeological, scientific, medical, astronomical, geographical, historical or theological. Huzur رحمه الله تعالى firmly believed that theological archeological discoveries and findings coming to light over the last century were actually safeguarded by Allah and were being revealed to the world after the time of the Promised Messiah عليه السلام and such findings support the true beliefs of Ahmadiyyat in Islam.

So deep was Huzur's رحمه الله تعالى desire for everyone in the Jama'at to get involved with research that he set up the first UK based Research Teams under his Khilafat in 1992. The main aim was for the teams to work in close supervision and consultation with Hadhrat Khalifatul Masih IV رحمه الله تعالى so that he could guide and train them in specialist subjects in light of modern Research and Co-relation of the Holy Qur'an. Huzur رحمه الله تعالى initially appointed Rafiq Hayat Sahib (our current Amir Sahib) to set up and Coordinate teams of Khuddam and Lajna members to carry out some research on modern findings / discoveries, after a few presentations to Huzur رحمه الله تعالى by the teams he was pleased with the results and felt that the teams could be expanded. He then appointed Basit Ahmad as coordinator of the Research Desk and Mrs Navida Shahid as the first Lajna Research Team UK Coordinator. Both teams were allocated various research projects and the teams also assisted Huzur رحمه الله تعالى in some of his publications and also wrote articles for The Review of Religions magazine.

Amongst these teams the Lajna Research Team had the blessed opportunity of continuing working directly with Huzur رحمه الله تعالى for a period of twelve years and throughout this time they also worked very closely with Huzur رحمه الله تعالى in preparation for Dars-ul Qur'an during Ramadhan and contributed to Jalsa speeches, Friday Sermons, Q & A sessions, Tarjamatul Qur'an class, Urdu class and other departments in the Jama'at.

Following several years of training by Hadhrat Khalifatul Masih IV رحمه الله تعالى, he entrusted the Lajna Research team with a very big project which he was very keen to see completed. This project is still continuing and being overseen by Hadhrat Khalifatul Masih V رحمه الله تعالى, may Allah enable the successful completion of this project.

It was Hadhrat Khalifatul Masih IV رحمه الله تعالى great desire that the Jama'at members become eminent professional scholars, archaeologists, excavators, Egyptologists, ancient language specialists, researchers etc. in a Darsul Qur'an during Ramadhan (February 1995) he announced that he would like an intelligent batch of the Waqfeen-e-nau in America and Europe expertise in such areas.

Research meant so much to Hadhrat Khalifatul Masih IV رحمه الله تعالى and May Allah enable the Jama'at members of the world to become the scholars and professionals that Huzur رحمه الله تعالى wanted to see.

*(Contributions to this articles have been sought from: Arshad Ahmedi, Alislam.org, Basit Ahmad, Navida Shahid, Farina Qureshi, Rashid Ahmad Chaudry, and Munir-ud-Din Sham – additional Wakil-ut-Tasneef.)*

### Holy Qur'an, Surah Al-Baqarah

270. <sup>b</sup>He grants wisdom<sup>340</sup> to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would take heed except those endowed with understanding.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ مَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣٤٠﴾



## MAXIMS

Hadhrat Mirza Tahir Ahmad رَحْمَةُ اللَّهِ تَعَالَى  
Khalifatul Masih IV 1982 - 2003



*I speak with my heart full of passion when I tell the members of the Community that if they want to save the world they should call mankind to the Unity of God.*

*July 31, 1992 at the three day Annual Convention held at Islamabad, U.K.*

*Let me invite you once again with all my heart to accept the call of the Promised Reformer. Herein shall you find peace and tranquillity of heart which can only be acquired by submission to the Will of God. Centenary Message, 1989.*

*Those people who make loud claims and make big plans should pay special attention to elementary points. High buildings cannot be constructed unless foundations are properly prepared...First, one should lay the foundations and then hope and pray that on them may be built magnificent spiritual buildings.*

*Friday Sermon 24/11/89*

*A religious community cannot be built without the development of moral character so this is the most important thing.*

*Friday Sermon 24/11/89*

*The habit of telling lies is the worst evil found in the world today.*

*Friday Sermon 24/11/89*

*Fortitude is developed by the example of one's own practice and those parents who lack fortitude and patience cannot develop this quality in their children.*

*Friday Sermon 24/11/89*

*God has created everything for our benefit and we should be careful and not waste anything even in small amount or quantity.*

*Friday Sermon 24/11/89*

*Yes, I have come to invade Spain, but not with the intention of winning territories by the sword, but to win hearts with a message of love and persuasion.*

*An Elementary Study of Islam*

*March 12, 1990, Seville University, Spain*









## MAXIMS

Hadhrat Mirza Tahir Ahmad رَحْمَةُ اللَّهِ تَعَالَى  
Khalifatul Masih IV 1982 - 2003

*Most men, worship nothing but mortals like themselves, their own egos being supreme among them all. Hence each of them bows to numberless egoistic gods, their interests being at clash with each other, creating a situation which is the ultimate chaos.*

*An Elementary Study of Islam  
March 12, 1990, Seville University, Spain*

*The Holy Quran claims that within nature, as created by God, and within the divine books revealed by God, there is no disharmony; that there is complete concurrence between one area of God's creation and another, and between one book and the other.*

*An Elementary Study of Islam  
March 12, 1990, Seville University, Spain*

*Matter must have shape and a well defined boundary. But spirit lies beyond the five dimensions of man's understanding. One can only believe in the existence of spirit if he is a religious person; otherwise it is beyond his reach to conceive the shape and form of spirits.*

*An Elementary Study of Islam*

*Remembrance of God and pondering over His attributes during the prayer helps man in refining his spirit, bringing it more into harmony with the nature of God.*

*An Elementary Study of Islam  
March 12, 1990, Seville University, Spain*

*...Each human soul in relation to the carnal human body can be likened unto a child in the uterus of the mother. To give birth to a healthy child requires so many influences that are constantly transferred from the mother to the embryo, and the child at a later stage. If the mother's influences on the embryo are unhealthy, the child is born as congenitally ill; if they are healthy then the child is born enjoying perfect health. Of all the influences that work towards the making and modification of the human soul, prayer is the most important single factor.*

*An Elementary Study of Islam  
March 12, 1990, Seville University, Spain*

*In some prayers, particularly the two afternoon prayers, there is no loud chanting; this goes well with the general mood of the time. Even the birds cease to sing during the early parts of the afternoon.*

*An Elementary Study of Islam  
March 12, 1990, Seville University, Spain*



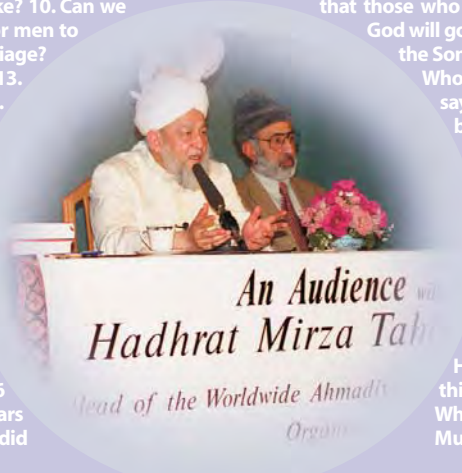
1. Islam is complete religion, why then is there a need for a Prophet? 2. What is the difference between Nabooat and Immamat? 3. Please comment on the Hadith 'there is no Nabi after me'? 4. What is the difference between Prophet and Mahdi?

Prophet Moses where he says "Blessed is he who is in the fire and also those around it? 41 Some Sainly people accepted the Promised Messiah but some did not support him as was the case of Baba Ghulam Farid of Chachran Sharif. They

# Majlis-e-Irfan

5. Are we not allowed to eat Shellfish? 6. What is the truth about Palmistry or Fortune-telling? 7. What is the philosophy of "Istikhara" and how can one derive benefits from it? 8. What is the phenomenon of deliverance of Jesus from Cross alive? 9. What is the truth about dreams in support/against Hazrat Mirza Ghulam Ahmad as Promised Messiah as seen by Non-Ahmadis? 10. Can Ahmadi and Non Ahmadi see Rasul-e-Karim صلی الله علیه وسلم in dreams alike? 11. Can we keep dogs and pets? 12. Is there any binding restrictions for men to get permission from the first wife at the eve of second marriage? 13. What is the difference between "Khula" and "Divorce"? 14. What are the teachings of Islam regarding eatables? 15. Creation of man from the vegetative state? 16. Marriage to children of Wet Nurses? 17. Reality of senses? 18. Old Muslim Cemetery in Spain? 19. Time for Tahajjad Prayer? 20. Reliable Book on Interpretation of Dreams? 21. Obligations besides the five Pillars of Islam? 22. Bai-tul-Maal and Charity? 23. Unique Quranic Prophecies not found in other Scriptures? 24. If a person does good deeds whether he believes in God or whether he belongs to any religion or not, will he be rewarded by God? 25. All the prophets in a society were atheists. How is it possible that they became believer of one God? 26. We know that the Bible is not the same as it was revealed. Western scholars analysed and used techniques on Bible, will the Muslim scholars allow to analyse the Quran the same way as western scholars did on Bible? 27. Can a lady say Takbir when a man is leading prayer in a family congregational prayer? 28. According to Holy Quran Muslims are more closer to Christians than Jews. In which sense they are more closer to Muslims? 29. If a person did good deeds and later on he is wrongly accused of murder and he commits suicide, will he be sent to heaven? 30. When Aqiqah is performed why two Goats are slaughter for a boy and one for girl? 31. Will the reward be same for a believer or an atheist who do good deeds? 32. In divorce cases children go to the custody of mother and in some cases she speaks ill of their father, what kind of attitude children should adopt to their father? 33. Names of Fajr, Zuhr, Asr, Maghrib and Isha Namaz, what do they mean? 34. In the under developed countries there are certain evil and good practices. Is it common in both developed and under developed countries? 35. Allah punishes certain people for certain sins. Is it so that Aids is a punishment from Allah? 36. Perfumes and cents are used today and were used at the time of Holy prophet صلی الله علیه وسلم? 37. Is there any religious significance according to the teaching of Islam? 38. How important is provincial race and cultural language compared to universal religious culture and international language. How much Urdu is important for an Ahmadi associated with Ahmadiyyat? 39. Could you please say something about Elijah Mohammad of United States? 40. Could you please explain the meanings of Siddiq "Shaheed" and "Saleh" in the light of Holy Quran and Hadith of Holy Prophet صلی الله علیه وسلم? 41. According to Non Ahmadi meaning of "Haroofo Muqatta'" (Abbreviated letters) cannot be understood. Could you please throw some light on this. 42. If a Musician accepts Ahmadiyyat, will he be allowed to continue his profession. 43. What are the meanings of the Quranic verse No. 9 of Chapter Al-Naml with regard to

should have also accepted the Promised Messiah properly. Please explain? 44. It is claimed that Hazrat Bilal رضی الله عنه belonged to Nigeria. What is the evidence of this claim? 45. Is the use of Rosary (Tasbeeh) a right thing to practice in Islam? Are not so many (nine) marriages of the Holy Prophet صلی الله علیه وسلم objectionable. What were the reasons of those marriages? 46. Muslims believe that those who accept Muhammad صلی الله علیه وسلم as messenger of God will go to Heaven and Christians believe that who accept Christ the Son of God? (according to their faith) they will go to heaven. Who is rightful in making this claim? 47. Why don't Ahmadi say prayers in the Mosque of others than their sect and behind? 48. Please explain the meaning of Verse 72-73 of Chapter Bani Israel saying "That day they will be called upon with their Imam and those given their account in right hand will read it... who is blind in this world will be blind in the other world as well."? 49. Is the hell eternal or it is like hospital? 50. Is there any incidence in Islamic history where Holy Prophet صلی الله علیه وسلم or his Caliphs pronounced the death sentence to a Muslim for renouncing his faith? 51. Hazrat Khalifa Sani declared himself "Musleh Maood" in 1944 despite the fact that Hazrat Masih Maood mentioned in some of his books that this was the son about whom the prophecy was made? 52. Why do Ahmadi Muslims not say their prayers behind other Muslims? 53. Why the marriage of an Ahmadi girl is forbidden to a Non Ahmadi? 54. If we have the capabilities, is it our duty as a Muslim to increase our knowledge? 55. What is the connection between intellect and religion and how can we use the intellect in the matter of religion? 56. In Heaven when the souls will meet together, will the relatives recognise each other? 57. Hazrat Masih Maood had two sons from the first wife, neither wife nor the sons accepted Ahmadiyyat. Why could he not influence them? 58. Is the Verse No. 125 of Chapter Al-Baqarah applies to Prophet Isaac and Verse 130 to Prophet Ishmael? 59. If all the Prophets were told about the Holy Prophet صلی الله علیه وسلم, why then he had to face so much opposition? 60. What is the Islamic law about bringing up Children by Christians? 61. Is there any mention of similar to Haley's Comet shown on TV in the history of Islam? 62. Huzur! What are your views and comments regarding the recent decision made by the Supreme Court of India that if Muslim women are divorced they are due alimony from their husbands and it has created lot of row? 63. Stone-henge could not have been made by human labour and the pyramids (of Egypt). What is your opinion whether there were great civilisations in the past or the aliens? 64. If a person joins the prayer in 3rd or 4th Rakaat and completes afterwards, would these Rakaats be considered offered individually or with the Imam? 65. Could you please throw some light on an article by late Ch. Zafrullah Khan Sahib? 66. published in Review of Religions, December 1984 in which he said that Islam has no Church. What is meant by it? 67. Is the sacrifice of animal is commendable or giving the Sadqah? 68. What is difference between Socialism and Communism? 69. What is the difference between Islamic Socialism and the other forms of Socialism? 70. Is there any relationship between No. 19 and the Holy Quran as some Scholars have recently come up with their research? 71. How far is it correct that Holy Quran is based on Surah Fatiha. A Turkish Doctor is about to finish his work on this subject? 72. Whether our Jamaat would be encouraged to make such research? 73. Where do we derive the word "Sadqah" from. What does it mean. How does it change the bad eventualities. If God Almighty has already ordained how can we change them by Sadqah? 74. Is it not reasonable to Index link the "Haq Mehr" (dowry)? 75. In some countries the verses of the Holy Quran have been written in such away that it have not been crossed and it have dialectical marks. Please tell us who initiated? for this type of writing of Quranic verse? 76. The verses of the Holy Quran or they prose or poetry? 77. Prophecy of the Promised Messiah has been fulfilled but some part of the prophecy is not complete that if faith is lifted to plateau will be brought back. We still find shortcoming in Ahmadi? 78. You have mentioned the great miracle of Promised Messiah in creation of Jamaat Ahmadiyya. Zia was



# Thousands

# Q of questions

# & Answers

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# Precious Friday Evenings with Hadhrat Khalifatul Masih IV رحمه الله تعالى

Question and Answer  
session, Majlis Khuddamul  
Ahmadiyya UK Ijtema 2001

The Majlis-e-Irfan and Question and Answer Sessions formed an integral and most memorable part of the Khilafat of Hadhrat Khalifatul Masih IV رحمه الله تعالى. They were a wonderful medium through which the members of the Jama'at worldwide and indeed others could not only seek guidance and knowledge on a diverse range of religious and secular matters but also gain a greater insight into the beautiful and elegant personage of Huzur رحمه الله تعالى. Moreover, for many members of the UK Jama'at it was a delightful way of developing a personal relationship with Huzur رحمه الله تعالى and reaping the benefits of his spiritual presence.

***"When a group of men remember Allah, angels surround them and mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him."***

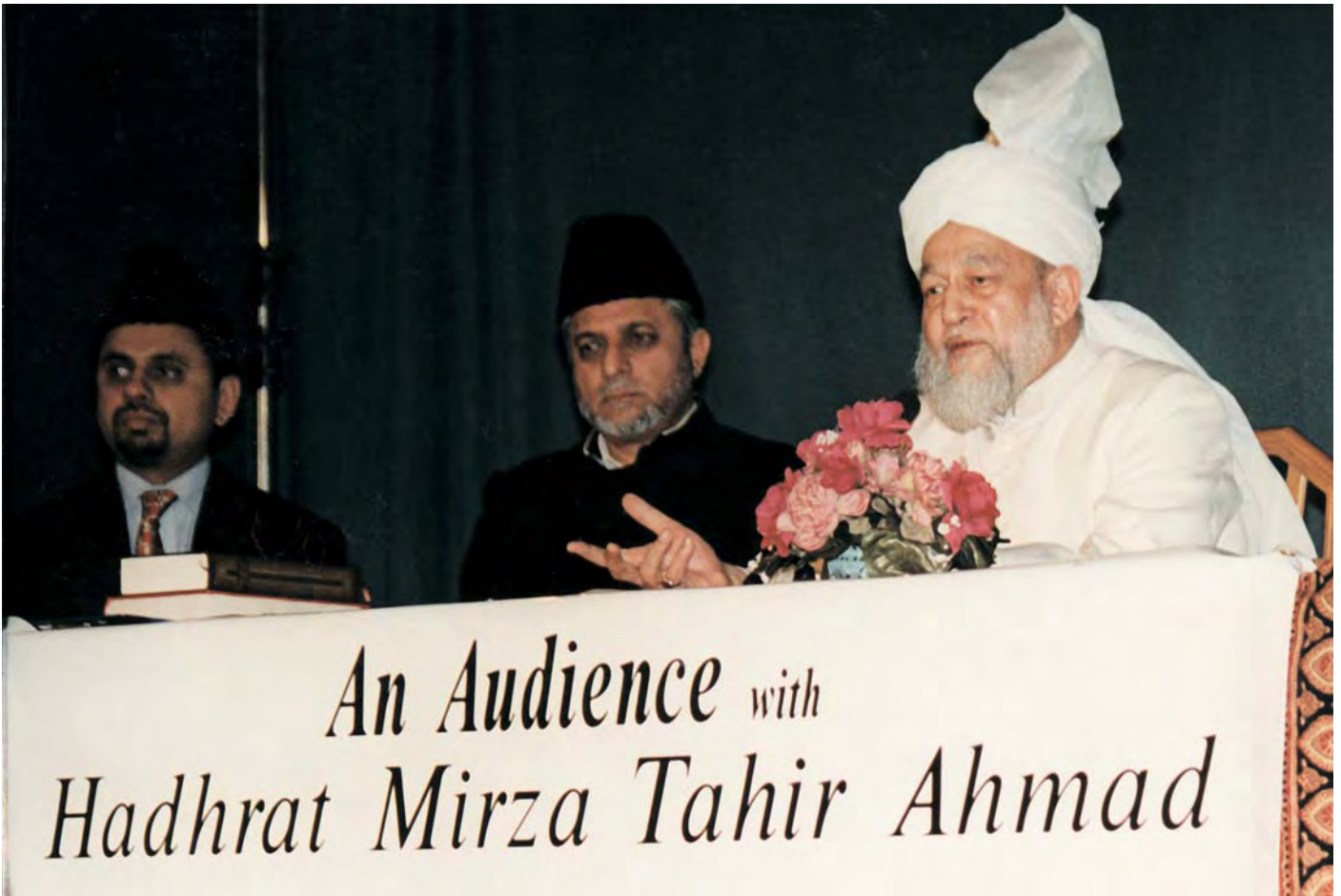
Saying of the Holy Prophet Muhammad صلی الله علیه وسلم

By way of being the end of the working week and harbingers of two days of rest and enjoyment Friday nights are rather special in the UK; but for the sizeable community of Ahmadis living in south-west London Friday nights had a very special importance of their own – for Friday evening at the Fazl Mosque was synonymous with Majlis-e-Irfan. And what evenings they were: men and women, black and white, young and old would all converge at the Mosque to spend some time in the company of their loving Khalifa, to ask of him any question that agitated their hearts or minds.

The Majlis-e-Irfan held in Urdu were a special part of a whole range of Question and Answer sessions, which formed a unique feature of the Khilafat of Hadhrat Khalifatul Masih IV رحمه الله تعالى. Huzur رحمه الله تعالى held similar sessions in English from the very beginning of his arrival in London in 1984. In later years, with the coming of MTA, similar programmes were also recorded and transmitted in a range of other languages including Arabic (Liqaa Ma'al Arab), French (Recontre avec le Francophones), German and Bangla.

In all these sessions, Huzur رحمه الله تعالى displayed a remarkable





**Above :** A Question and Answer session at the Majlis Khuddamul Ahmadiyya UK Ijtema 2000.

**Right :** A Khadim asks an entertaining question



knowledge of each and every issue presented to him. When once asked how Huzur رحمه الله تعالى knew the answers to so many different types of questions, Huzur رحمه الله تعالى replied that he didn't! He said instead, sometimes when a question was addressed to him and just as he began to wonder how to answer it, Allah would place the answer in his mind and he would find himself answering a question that he previously had not considered the answer to. Huzur رحمه الله تعالى added that this was when he knew his Allah was happy with him.

Questions ranging from the world of science to that of spirituality, from philosophy to politics, from art through to agriculture, were all dealt with great understanding and thoroughness. It was clear that Huzur's رحمه الله تعالى interests were many and widespread, and pursued with vigour and enthusiasm. He was as well aware of the latest theoretical and technical achievements in the fields of physics and medicine, as he was of the poetry of Ghalib and philosophy of Nietzsche. This was all in addition to his encyclopaedic knowledge of the Holy Qur'an and Hadith, together with the writings of the Promised Messiah عليه السلام. Not content with the simple amassing of knowledge, Huzur رحمه الله تعالى was always keen to point towards new areas and directions of research, many of which he himself actively pursued.

Even more striking was Huzur's رحمه الله تعالى unique ability to



communicate his ideas on such diverse and complex matters clothed in the most simple and elegant language; it was his special gift to be able to communicate simultaneously with the most highly educated intellectuals to young simple minded children, in a way as to satisfy their needs, and also to give them food for further thought.

Although dealing with matters of great import and weight Huzur's رحمه الله تعالى discussions were always lively and full of good humour. Huzur's رحمه الله تعالى sense of humour was gentle and full of warmth and meaning; often answers would be supplemented with memorable anecdotes and meaningful jokes so that they became not only a source of knowledge but also full of pleasure.

Huzur رحمه الله تعالى also displayed a most inspiring example of patience and understanding all through these sessions. Over the two decades of his Khilafat he was often asked the same questions which he had answered in great detail on many previous occasions. Even then, in many cases Huzur رحمه الله تعالى would throw light on the same question from a different angle to satisfy the need of the questioner. In doing so, he would often synthesise his arguments in a new and refreshing way altogether – often tailoring them to the needs of the individual questioner. At other times, Huzur رحمه الله تعالى would refer questioners to his previous addresses or writings on the same topic.



Photo: Umair Aleem

Each person who attended or viewed any of these sessions could not but help be touched by Huzur's رحمه الله تعالى kindness and graciousness. Even when explaining the death of Jesus to devout Christians he would do so in such a considerate and amicable way, and with such genuine love, so as to leave no possibility of offending anyone's sensibilities. Yet Huzur رحمه الله تعالى was always most straightforward and uncompromising when it came to the establishment of truth; whenever the occasion called for it he would defend the doctrine of the Unity of God and the honour of the Holy Prophet Muhammad صلى الله عليه وسلم in the most valiant and forceful manner. He was an embodiment of the verse of the Holy Qur'an which instructs all Muslims

**Above :** A Question and Answer session with Non Ahmadi friends arranged by Majlis Khuddamul Ahmadiyya UK  
**Below :** An International Question and Answer session with Non Ahmadi friends at the UK Jalsa Salana 1988.



Photo: Umair Aleem



to invite people towards Islam in the best, most beautiful, way.

Perhaps what made the Majlis-e-Irfan stand out above all these Q&A sessions was their intimate and personal nature. Attending the Majlis on a Friday evening felt more like sitting after an evening meal with the head of one's family, or one's father, or one's personal friend, and sharing with him his thoughts, his pleasures and his sorrows.

For those of us in the UK who had the opportunity of being able to attend these Majlis-e-Irfan, these blessed gatherings with Hadhrat Khalifatul Masih IV will always have a very special place in our hearts. It was a true honour and sheer blessing God to be able to share company with a person of Huzur رحمه الله تعالى's spiritual status: he was a living sign of Allah, and of the truth of Islam, for the like of him is not to be found outside the true ummah of Holy Prophet Muhammad صلى الله عليه وسلم. He was a beacon of knowledge and light. His gracious audiences throughout the duration of his Khilafat, preserved now with the help of modern technology, will continue to be a source of deep wisdom and inspiration for generations of Muslims to come.



**Above :** The Final Question and Answer session of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمه الله تعالى recorded on 18th April 2003. This was also Huzur's رحمه الله تعالى last public appearance.

## Two leading Questioners

By Tariq Hayat and Aftab Hayat.

The Question and Answer (Majlis-e-Irfan) sessions hosted by Hazrat Khalifatul Masih IV رحمه الله تعالى were an enormously popular programme open for all members of the Jama'at and guests to attend. Of the various people that would be there, some regular faces would bring delight to audiences and viewers on MTA. In particular, two dearly loved members of the Jama'at were Bashir Ahmed Hayat Sahib and Ch. Muhammad Abdur Rasheed Sahib. Although great friends in their daily lives, Bashir Sahib and Rasheed Sahib would strive to compete with each other in preparing more inspiring and motivating questions to present to their beloved Khalifa رحمه الله تعالى. The characters of these two men were very alike, as both were jolly and entertaining, yet humble and sincere in their ways. These two members of the Jama'at were deeply loved by the many people who attended the sessions, those who watched eagerly from their television sets at home and even those who only heard of their memorable moments.

The dedication they put in the preparation of their questions reflected their deep and sincere love for the Khalifa رحمه الله تعالى. Each question would initially be researched thoroughly by both Rasheed Sahib and Bashir Sahib and then followed by a series of checks and refinements through discussion with various



**Above :** Bashir Ahmad Hayat asks Huzur رحمه الله تعالى a question





Photo: Umair Aleem





**Above :** Huzur رحمه الله تعالى presents Ch Muhammad Abdur Rasheed sahib with a copy of the Holy Qur'an in April 1984.

**Right:** Huzur رحمه الله تعالى at a Question and Answer session.



knowledgeable people within the Jama'at. Only then, when each question had passed through this procedure, would they be presented to Huzur رحمه الله تعالى. The love Huzur رحمه الله تعالى possessed for Bashir Sahib and Rasheed Sahib was expressed by the excitement with which Huzur رحمه الله تعالى would invite them to ask their questions. The atmosphere in the room would have a sudden surge of energy as each of them stepped forward through the crowd to bring delight to all.

Despite the playful rivalry between these two personalities to out do each other in asking questions, they were the best of friends. Every Friday at 5 pm the phone would ring at Bashir Sahib's house, and almost invariably it would be Ch. Rasheed Sahib enquiring whether the Q&A Session was going to be held. After the normal pleasantries, one would immediately ask the other how many questions they had prepared!

Many people all over the world have benefited considerably from Huzur's رحمه الله تعالى wisdom and knowledge as a result of the questions asked by both men. The questions would occasionally be very simple in nature but bore huge relevance to the everyday lives of the listeners.

One question in particular that people remember with great fondness is the one asked by Bashir Sahib about the 'Haq Meher' (dowry). Bashir Sahib was enquiring whether the effects of inflation should be considered when paying the dowry. Huzur رحمه الله تعالى replied that no such provision is given in Islam. However, he immediately understood by the worried look on Bashir Sahib's face that he himself had not yet paid the dowry to his wife. Huzur رحمه الله تعالى asked whether this was indeed the case, and Bashir Sahib admitted that it was and due to the effects of inflation over the last 50 years, the dowry he owed to his wife had become so small that

she had offered to give it to him instead!

Ch. Muhammad Abdur Rasheed Sahib (who has asked approximately 3000 questions since Huzur رحمه الله تعالى came to London in 1984) recalls that in one question and answer session a member of Lajna Imaillah asked Huzur what she could do about one of her naughty children. Huzur explained to her that if a child was not naughty, then they were not healthy. Huzur رحمه الله تعالى looked at Rasheed Sahib and asked him to come to the microphone. Huzur رحمه الله تعالى smiled and asked Rashid Sahib if he remembered the incident when he climbed a mango tree to steal mangos? Rashid Sahib replied that he did and then related the incident.

He was 8 years old, and together with his twin brother Muhammad Abdur Qadir and his younger brother Muhammad Abdur Wahab they made a plan to steal some mangos. Their father asked them sit in front of him and study whilst he worked in his office as a head clerk. On one occasion when he was busy and had to go home for something they quickly went into the government office garden where there was a mango tree. Abdur Rasheed was the lightest so he climbed the tree. He saw big ripe mangos at the top of the tree, but on a thin branch. He climbed the branch but it broke. He was wearing a pyjama with elastic inside. He fell to the ground but his pyjama got stuck on the broken branch at the top of the tree and stayed there! His brothers ran away but the gardener caught him as he could not run away in that state. The gardener marched him back to his house in the same state and he was presented to his father. His father had to give the gardener 10 rupees for the mangos they stole!

Huzur رحمه الله تعالى laughed heartedly at this story and said that he still could not believe how the pyjama got stuck at the top of the tree.



## MAXIMS

Hadhrat Mirza Tahir Ahmad رَحْمَةُ اللَّهِ تَعَالَى  
Khalifatul Masih IV 1982 - 2003



*Islam pleads for the secular type of government more than any religion and more than any political system. The very essence of secularism is that absolute justice must be practiced regardless of the differences of faith and religion and colour and creed and group. This, in essence, is the true definition of secularism.*

*Shariah relationship between religion & politics in Islam, p18  
Speech given at Suriname  
3rd June 1991*

*There is no monopoly of truth. Divine guidance is a general bounty that has sustained humanity in all ages.*

*Some distinctive features of Islam*

*Speech delivered at the University of Canberra, Australia, p1*

*Islam is a religion that conforms to human nature and fulfils all human needs. No change in its teaching is necessary, unless there also occurs a fundamental change in human nature, a prospect we can dismiss outright.*

*Some distinctive features of Islam.*

*Speech delivered at the University of Canberra, Australia, p8*

*Islam presents a definition of good and evil that distinguishes it from all other faiths. It does not hold natural human desires to be evil; it only calls their inordinate and improper satisfaction to be evil. Islam teaches that our natural inclinations should be regulated and channelled so as to make them constructive and beneficent for society.*

*Some distinctive features of Islam*

*Speech delivered at the University of Canberra, Australia, p18*

*In Islam the concept of peace is two-fold. Firstly, to be at peace with God and then, secondly, to be at peace with oneself and with the rest of the world.*

*Majlis-e-Irfan 21 August 1996.*

*No one can harm you as long as you sing the praises of Allah and declare His Unity.  
July 31, 1992 at the three day Annual Convention  
held at Islamabad, U.K.*



# Muslim Television Ahmadiyya

## An Interview with Maulana Abdul Ghany Jahangeer Khan

*Maulana Abdul Ghany Jahangeer Khan was born in London and moved to Mauritius at a very young age. In 1986, at the age of 19, he dedicated his life for the service of the Jama'at. He worked as a missionary in Belgium and was Amir of Jama'at France until 1995 when Hadhrat Khalifatul Masih IV رحمه الله تعالى called him to London to work in MTA International. He is currently head of the French desk. Some of the recollections presented below were taken from a recorded interview. Others were drawn from a speech at the UK Annual Convention in 2003.*

### MTA - The Early Days

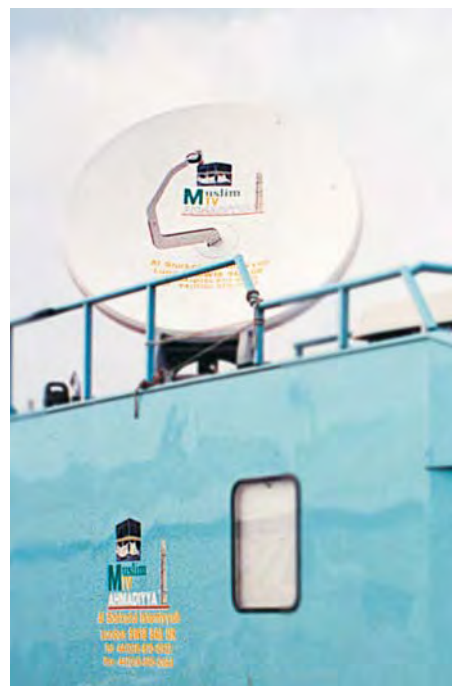
When I arrived in the UK, Huzur رحمه الله تعالى immediately gave me heart, courage and encouragement. He told me not to feel sad at leaving France as I was only leaving behind a few hundred people, whereas through MTA there would be hundreds of thousands seeing and listening.

With MTA, the Jama'at made a leap from the world of paper and audio cassettes into space to reach satellites. This was Huzur's رحمه الله تعالى own idea and it took the whole Jama'at by surprise. Nobody had an inkling of the technology required and everyone had to learn from one day to the next. But through a series of miracles the dream of satellite television came true.

In the early days MTA was a one-man show. Huzur رحمه الله تعالى invested his whole soul, being and energy into making MTA something alive. He would come up with brilliant ideas for different programmes and offer invaluable advice on how to make them. He had the whole Jama'at to look after, the prayers to lead and countless other duties to attend to - yet he still found time to visit the MTA studios, sometimes several times a day.

Huzur رحمه الله تعالى was ahead of all, dragging us along at his pace, telling us not to worry and assuring us that we would succeed. He had extraordinary vision. From the start he provided input at every level, showing interest in everything and offering guidance in every single matter. Hence the abbreviation MTA (Muslim Television Ahmadiyya), which also stands for Mirza Tahir Ahmad, was spot on.





**Top:** Huzur رحمه الله تعالى meeting Abdul Ghany Jahangeer sahib

**Right:** An early MTA mobile transmission vehicle

### Financial Sacrifice

Although Huzur رحمه الله تعالى was certain that Allah would make MTA a success, he continuously reminded the Jama'at of its financial responsibilities. MTA was the biggest project we had ever undertaken and hence required a lot of money. Millions of pounds were being spared thanks to unpaid volunteers, but funds were still needed for maintenance, technical equipment and the actual renting of the satellite service. But despite such financial burdens, Huzur رحمه الله تعالى said that he was absolutely certain that Allah would provide the money as He has never let the Jama'at down. That certainty alone was enough to keep the spark of courage alive in the Jama'at.

Once there were some young Khuddam from France who wanted to come to the UK to train for MTA translation. When I spoke to Huzur رحمه الله تعالى about this he said: "Yes, why not? Tell them to come." But he added: "What do you mean training? They don't need training. Sit them down in front of the TV, hand them the microphone and the headphones, and ask them to start." Then I asked Huzur رحمه الله تعالى if he meant they should go live from day one, to which he replied: "Yes. don't worry, at first they won't be so good, but they will get better." At first I was very worried at how they would take to this great task, but since Huzur رحمه الله تعالى had said it, it had to be done. Some of the Khuddam almost fainted when I told them! Yet they did it. But that is how Huzur رحمه الله تعالى was. He did not mind if it wasn't too good on the first day. He was very patient and would appreciate everyone's efforts. Even if you gave five minutes, he would comment "Masha Allah, that's very good," which made one feel on top of the world.

### A Muslim Flavour

Huzur's رحمه الله تعالى رحمه الله تعالى رحمه الله تعالى emphasis was that all programmes, regardless of their subject matter, must have an Islamic flavour. Whether it was travel programmes, children's classes or cookery lessons, MTA needed to possess a Muslim feel to distinguish it from all the other channels. The Khutba was the prime and most important channel through which Huzur رحمه الله تعالى issued instructions and guidance to the entire Jama'at.

Huzur رحمه الله تعالى wanted MTA to be spontaneous and not artificial. Huzur رحمه الله تعالى wanted it to be natural, where he did not mind members of the camera crew coming in front of the camera. He was right. Many other channels have now adopted this informal style. In the beginning we thought people might be laughing at us, but that style has now become a trend - perhaps we started it?

### A dream come true

The format of the first Mulaqat programme was that Huzur رحمه الله تعالى would meet people and discuss all topics such as the Holy Qur'an, homeopathy as well as meeting with English, Arabic, Russian and other friends, etc. But eventually Huzur رحمه الله تعالى subdivided them into different categories. Huzur رحمه الله تعالى wanted to try a new format for the Q&A programmes. There were already sessions in Urdu and English so he decided to address other languages.

This came at a time when there was a big breakthrough in the French speaking world. Huzur رحمه الله تعالى had related two dreams that he saw, in which he had seen that he was in Africa going to a place called Dakar. At the time he did not know where that was. Dakar is the capital of Senegal. He also saw French Africa was accepting Ahmadiyyat in great numbers, at a time when



**Top:** Huzur رحمه الله تعالى is interviewed by various TV stations.

there was hardly a trickle coming into our Jama'at. Now the situation has radically changed. Millions are joining every year. Suddenly the French speakers became one of the largest communities within the Jama'at and the French language became very important. So out of the blue, Huzur رحمه الله تعالى introduced the French Mulaqat and I was asked to translate and present on that programme. It wasn't long before Bengali and German Mulaqats also started. These were wonderful programmes, especially for those who were able to enjoy an hour's audience with Huzur رحمه الله تعالى. Huzur رحمه الله تعالى was able to address questions on key issues faced by the countries that the studio participants were representing. Many times people wrote in and commended Huzur رحمه الله تعالى on answering these questions.

One thing that sticks in my mind is how things Huzur رحمه الله تعالى would say or wish for quickly came to pass. During one session Huzur رحمه الله تعالى was asked a question on the Holy Qur'an, at which point he said he was reminded of Abdul Rahman Sahib, the Somalian brother known for always asking questions on verses of the Holy Qur'an. Huzur رحمه الله تعالى said that the questioner was following Abdul Rahman's tradition and that we should all pray that he should come back quickly to the UK. In fact he was stuck in Somalia after travelling from the UK to see his sick mother. Abdul Rahman Sahib's life was in danger in his country and he did not really have the required paperwork for his visit. Therefore his return to England seemed improbable. But

a few days after this Mulaqat programme, Abdul Rahman Sahib was back in the UK! When Abdul Rahman Sahib was asked how he got back, he said that he simply boarded the plane, arrived at Heathrow and was able to leave the airport without once being asked to show his passport! He was able to attend the very next Liqaa Ma'al Arab programme, three days later! Miracles like these would happen often.

Huzur رحمه الله تعالى would sometimes adopt children in the programmes. In the French Mulaqat there was a two-year-old girl called Sophia and Huzur رحمه الله تعالى made her the star of the programme. I think the reason why Huzur رحمه الله تعالى loved her so much was because the only thing she had to offer to Huzur رحمه الله تعالى was her love. She used to hang onto his hand, swing on his clothes and Huzur رحمه الله تعالى used to throw her up in the air and catch her! Huzur رحمه الله تعالى would ask her distribute the mithai (Indian sweets).

### **Jinn**

We would sometimes ask Huzur رحمه الله تعالى really private questions, which he preferred not to answer, although he would sometimes relent, allowing us an insight to Huzur رحمه الله تعالى the person. One such question was about his encounters with Jinn. Huzur رحمه الله تعالى said that during one night he had seen a Jinn change the blade of his razor. Huzur رحمه الله تعالى saw this happening but he could not move during the incident. The next





morning he saw the blades really had been changed and that it wasn't a dream after all. Huzur رحمه الله تعالى really believed that Jinn were not only what we interpreted them to be in the wider sense of the term, but also those creatures which we don't understand, that we may brush against from time to time. We don't really know what their purpose is, but we could encounter them. These were the intriguing things that Huzur رحمه الله تعالى would often touch upon.

One thing we noticed very early on was that Huzur رحمه الله تعالى would become bored by questions that were very similar or merely repeated. But even if they were, he would answer them slightly differently with something new to add. We tried to have a lot of wide-ranging questions covering many fields. On some memorable days when we had got the balance of questions right, Huzur رحمه الله تعالى would comment at the end that he had enjoyed the session.

### Telepathy

Another very intriguing thing about Huzur رحمه الله تعالى, which many had suspected during programmes, was his telepathy. Sometimes people would feel that they were thinking about something and suddenly Huzur رحمه الله تعالى would leave what he was doing, look at them and say something which had to do with what they were thinking about. So one day we plucked up the courage to ask the question, even though we knew the answer could change the way we would be around Huzur رحمه الله تعالى for ever! We asked Huzur رحمه الله تعالى if he had telepathic powers. He replied: "Yes, I do to a degree." However, he stated that he couldn't detect all thoughts of a person, as only Allah could do that, but there were certain thoughts that he could catch. He explained that he could sometimes even pick up on the state of people's hearts whilst leading the prayers in the mosque.

Huzur رحمه الله تعالى indicated that telepathy was also a quality of his father, Hadhrat Musleh Mau'ood. Huzur رحمه الله تعالى related an incident when, as a very little child, he was caught out during a Jalsa session. He was on the stage and he could see all the elders of the Jama'at, sitting on a bench on the stage, whilst Hadhrat Musleh Mau'ood رضي الله عنه was delivering a speech. You can imagine the seriousness of that situation. Huzur رحمه الله تعالى related that for a split second he began to think that if he tilted the bench slightly, all the people on the bench would fall onto the stage. Huzur رحمه الله تعالى then stated that the minute he thought this, his father turned round to him and said: "Tahir, don't do that!" From then onwards, Huzur رحمه الله تعالى said, he had to be very careful in keeping his thoughts in check!

Another thing Huzur رحمه الله تعالى mentioned of profound significance was immediately after cracking a joke. Although laughing with everyone else he would also



**Top:** Huzur رحمه الله تعالى talks about satellite technology at a Jalsa  
**Middle:** Fareed Ahmad of MTA interviews Ibrahim Noonan Sahib  
**Bottom:** Aqeel Shahid of MTA.



### Top: Huzur رحه الله تعالى at a Jalsa Salana UK

turn serious and say: "Remember, I never say something without a reason. There is always a message in what I say, even within a joke. So try and understand what I say."

#### Love for the Holy Prophet صلى الله عليه وسلم

Huzur رحه الله تعالى had a profound love for the Holy Prophet صلى الله عليه وسلم. Huzur's رحه الله تعالى whole mission was to convey Allah's message to the whole world. That was the dearest thing to his heart. But coupled with that was the true portrayal and defence of the Holy Prophet صلى الله عليه وسلم. Once I accompanied Naveed Marty Sahib to see Huzur رحه الله تعالى with regard to the French speaking world. We asked Huzur رحه الله تعالى if there was anything in particular he wanted us to do. Huzur رحه الله تعالى said he wanted us to publish material about the true character of the Holy Prophet صلى الله عليه وسلم. At the time we couldn't understand the full purport of this advice. But we realised this would be something to attract the French people. Every time Huzur رحه الله تعالى would speak of the Holy Prophet صلى الله عليه وسلم and his sacrifices, his voice sounded as though it would break. But he would very quickly compose himself.

#### Taqwa

Another thing that moved him was observing Taqwa in people. He once related an incident in which somebody had told him

that he was feeling very guilty about himself. Huzur رحه الله تعالى became emotional and said that he had seen this person's Taqwa, the one thing Allah loves. Huzur رحه الله تعالى advised the person to hold on to that quality which would make everything safe for him. The love of Taqwa was the driving force behind everything Huzur رحه الله تعالى represented.

#### Defender of the Faith

As far as his own person was concerned, Huzur رحه الله تعالى displayed absolute humility. But when it came to the honour of Allah, His Prophet صلى الله عليه وسلم and Islam, he would fearlessly combat any attacks made on all things pronounced sacred and inviolable by Allah. The same went for his Khilafat, which he would defend from every attack or wayward challenge. He was fully aware that the fourth Khilafat fulfilled many prophecies of the Promised Messiah عليه السلام. One of these prophecies was the well-known revelation "Ba'd ghayra, insha'Allah" (After eleven, if God wills) (p401 Tadhkirah). This was fulfilled in a spectacular way when Huzur رحه الله تعالى challenged General Ziaul Haq, the former Pakistani dictator, to a Mubahala (prayer duel), as a result of which God brought a sudden end to Zia's 11-year reign. This prophecy was also linked by Hadhrat Musleh Ma'ood رضي الله عنه to a Khalifa after him, bearing similarities to Hadhrat Musa عليه السلام and his dealing with the Pharaoh of the time. This can be found under the commentary of verse 15 of Surah Al-Fajr in Tafsir-e-Kabir.



## Humility

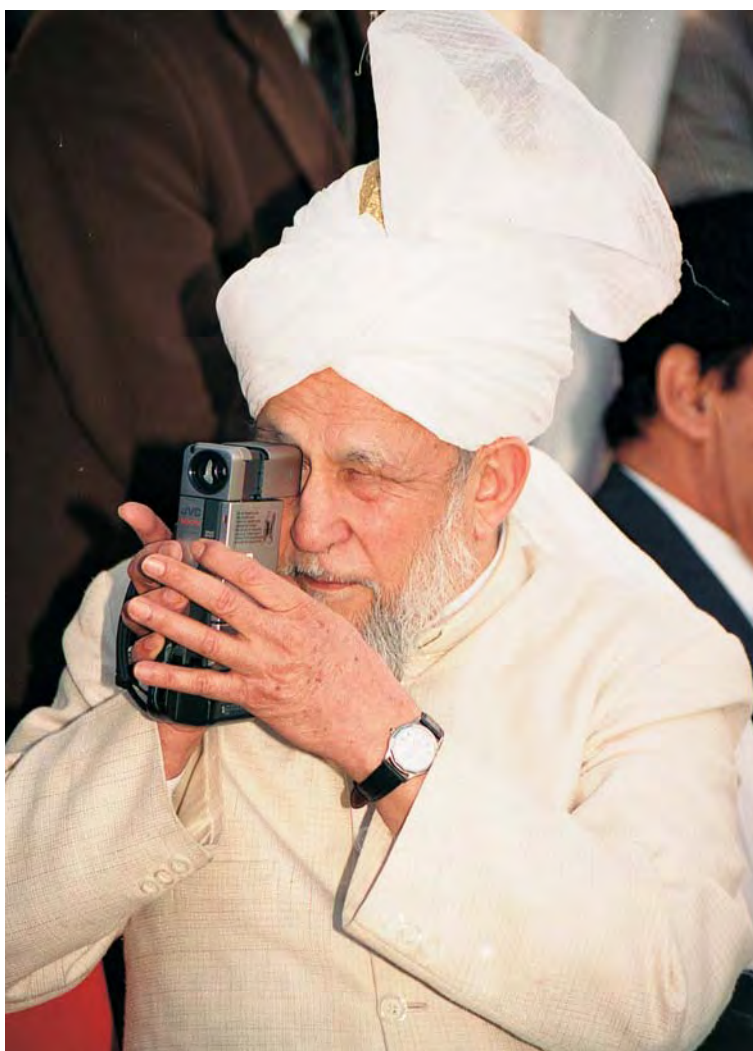
On one occasion Huzur's رحمه الله تعالى humbleness was made to stand out as a witness to the true greatness of his character. Huzur رحمه الله تعالى came to lead Maghrib at the Fazl Mosque. It so happened that several non-Ahmadi Arab Muslims were also present. Huzur رحمه الله تعالى raised his hands and pronounced the Takbeer, and then started reciting Al-Fâtihah, but only said "Al-Hamd..." Then Huzur رحمه الله تعالى said the Taslim (Salam), thereby breaking the prayer. Understandably everyone was perplexed by what had just happened. Huzur رحمه الله تعالى turned around and, addressing the worshippers, said: "I am sorry, but I just realised that I had forgotten to perform ablution. I will be back within a few minutes, insha'Allah." Later on, one of the Arab guests said: "By Allah! Not a single Imam in the world would have admitted this to his followers. He would have continued to pray and kept silent out of pride. This Imam is truly a great man. By Allah! He is a great man." And he kept on saying this as the whole incident had profoundly affected him. This is the humility Huzur رحمه الله تعالى demonstrated throughout his life.

## Preaching

One piece of advice that Huzur رحمه الله تعالى gave me is the way to preach, not only in the religious but also in the reformatory sense, trying to correct people and help them. He said there are

two ways of doing this, one being better than the other. One way is like allopathy and the other like homeopathy. He said that as allopathic remedies enter the body, it tells the body not to do any work and forces it to submit, consequently producing an adverse effect. This is similar to somebody picking out someone's fault and saying they have to change it. Sometimes a person might accept the advice, sometimes the person might react negatively and reject the advice. However, when homeopathic medicine enters the body, it merely wakes up the body to any danger and allows the body to work itself. Similarly, Huzur رحمه الله تعالى explained, we should try and make people realise their mistakes themselves. And if they realise their faults they will feel ashamed and correct themselves. This way we will be successful. Thus Huzur رحمه الله تعالى preferred the homeopathic approach to reforming people as opposed to the allopathic way.

Huzur رحمه الله تعالى was a man who profoundly affected millions of people during his lifetime, who still exerts a powerful influence on the world today, and will no doubt continue to do so in future, insha'Allah. I am infinitely grateful to Allah for having had the chance to be one of those millions who were blessed to have shared some precious moments with Hadhrat Mirza Tahir Ahmad رحمه الله تعالى. May Allah envelop him with His special love and mercy, just as he had been loving and merciful to us in his lifetime.



**left:** Huzur رحمه الله تعالى is using a digital home video camera.

**Above:** An MTA satellite dish

Photo: Umair Aleem



## An interview with: Chairman MTA International

Naseer Shah Ahmad

*Syed Naseer Ahmad Shah's service to Jama'at started from Birmingham where he served as local Qaid in 1984. Two years later he became the Regional Qaid of Midlands before being appointed General Secretary for Birmingham Jama'at. Since 1995 Hadhrat Khalifatul Masih IV رَحْمَةُ اللهِ تَعَالَى twice appointed him Chairman of MTA International.*

### First Recollection

**M**y first recollection of Huzur رَحْمَةُ اللهِ تَعَالَى was when he came to Birmingham in 1982. It was the first time he travelled to the UK after becoming Khalifa. Huzur رَحْمَةُ اللهِ تَعَالَى was there for a day and attended a picnic in a park, where he also led prayers. One thing I will always remember was an incident just before the prayers. Huzur رَحْمَةُ اللهِ تَعَالَى explained that he was going to offer *Qasr* and told the local members: "Remember one thing, you are not supposed to continue with the rest of the prayers until the Imam has completed the second salam." That instruction has never left my mind.

I was also fortunate to see Huzur رَحْمَةُ اللهِ تَعَالَى on the very day he had arrived in England following his migration from Pakistan. We received a call from London informing us that Huzur رَحْمَةُ اللهِ تَعَالَى had arrived and would be addressing the Jama'at at the same evening. My car had broken down and we rushed around trying to hire another vehicle, and eventually reached London. As Tilawat was being recited Huzur رَحْمَةُ اللهِ تَعَالَى looked

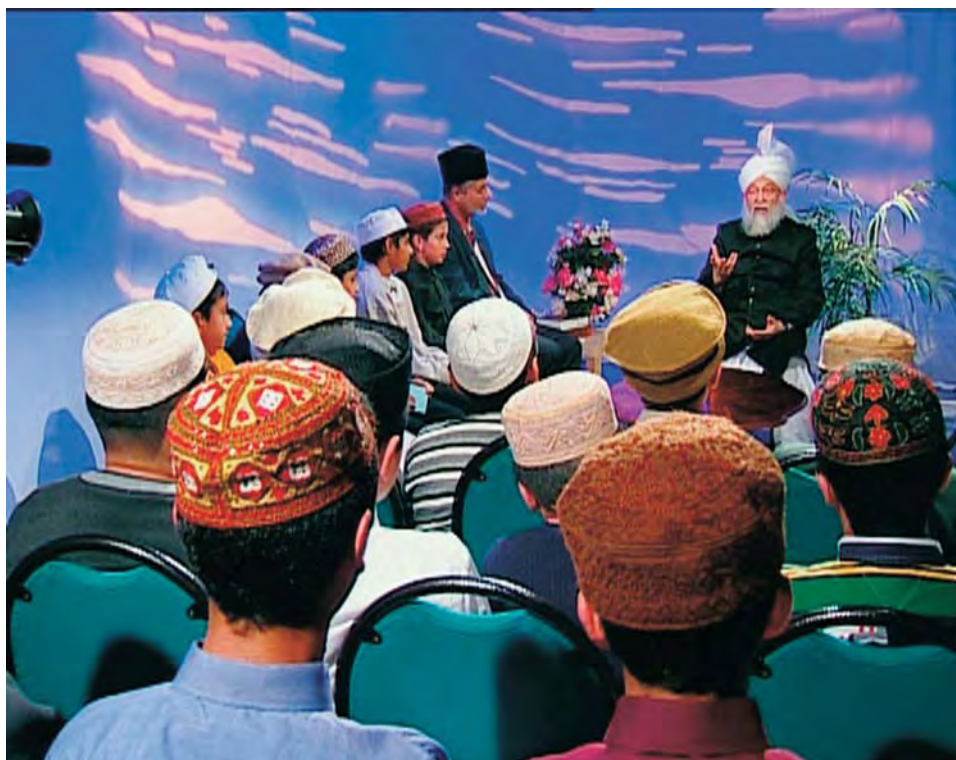
very exhausted. But as soon as he started speaking, he was as fresh as anything. I can remember his voice was hoarse and he kept asking for Kava (tea). The person responsible for the Kava had to keep changing as it wasn't up to Huzur's رَحْمَةُ اللهِ تَعَالَى standards.

### Cycle Marathon

I think the first impression I made on Huzur رَحْمَةُ اللهِ تَعَالَى personally was during the centenary cycle marathon in 1989. I was interviewed for 10 minutes on BBC Daytime Live in Birmingham. When I returned to the mosque I received the shock of my life - the phone rang and it was Huzur رَحْمَةُ اللهِ تَعَالَى! He told me that he hadn't watched the interview himself but was told I had done very well. It was so unexpected. I remember breaking down into tears after that.

In another year I had organised a Tabligh trip to Europe and the team members had plastered banners all over the van. We started the day with Fajr at the Fazl Mosque. I don't know how I managed to pluck up the courage, but after the prayer I approached Huzur رَحْمَةُ اللهِ تَعَالَى and asked





Top: An image from an Atfal Mulaqat programme with Huzur رحمه الله تعالى .

him if we could we take one photo with him before we set off. Huzur رحمه الله تعالى replied, "Just one?" but he was so kind to allow numerous photos to be taken with him alongside our van. He then led us in silent prayer.

In 1993, a basketball tournament was organised in Birmingham and Huzur رحمه الله تعالى graced the event with his presence. Huzur رحمه الله تعالى spent three hours with us and it was an extremely special occasion for the Birmingham Jama'at.

In 1994, Rafiq Ahmed Hayat Sahib, who was Chairman of MTA at that time, asked me to take up some work in the department. A year later there were problems with the satellites, so Huzur رحمه الله تعالى asked Rafiq Sahib to find an appropriate person to investigate other satellite contracts. I was included in this team. At the time I didn't have a clue about the industry or about transponders and footprints. Can you believe our first point of call was to look through the Yellow Pages?! That's how naïve we were, but it proves that this is all Allah's work and not man's doing. Huzur's رحمه الله تعالى prayers made it all possible. I believe that Huzur رحمه الله تعالى could have put any one in this position and they would have been successful.

#### **Chairman of MTA International**

In January 1996, I was appointed as Chairman of MTA. Huzur رحمه الله تعالى went to Leicester for a Question and Answer Session and had asked me on the phone earlier if I was going to be there too. When I arrived there, Bashir Sahib said that he had something for me. He brought out a box of mattai (sweets) and said it was from Huzur رحمه الله تعالى to me. Huzur رحمه الله تعالى called me into a private room before the event and told me he was

giving me the responsibility. I replied that I was very weak and I couldn't do it, but Huzur رحمه الله تعالى emphatically stated: "Nahin, nahin, aap karlingai, insha'Allah" (No, no, you will be able to do it, God-willing). Huzur رحمه الله تعالى then asked me a few questions regarding the satellites, and when I answered he said I had learnt a lot. But Huzur رحمه الله تعالى was saying this just to boost my confidence. I was so overwhelmed due to the responsibility that I had been given.

Huzur رحمه الله تعالى was guiding us and giving instructions all the time. On one occasion Huzur رحمه الله تعالى sat down with me and he drew the shape of a dish and explained the physics behind it! That's how he guided us, but of course his prayers were always with us.

#### **Historic Moment**

One of the most wonderful and historic moments was on April 1, 1996, when Huzur رحمه الله تعالى launched the 24-hour global transmission of MTA. Huzur رحمه الله تعالى used to pray so hard for this. I remember that on the eve of that day, the special dish antenna that we required and had arranged to be delivered from Ireland was too big to fit on the ferry. If we had transmitted with the smaller antennae, it would have meant that our transmission would have interfered with the neighbouring channels.

When I approached Huzur رحمه الله تعالى about this problem, he calmly said: "Find another one." So I contacted our American satellite company and got through to the director while he was on holiday on his boat. I told him the situation and emphasised that we had to be on air the next day. The director phoned the



**Top:** An Image of Huzur رحمه الله تعالى listening to a nazm in the Bengali Mulaqat programme

satellite control room in Washington and told them to allow us to transmit from our existing antennae! So the following day we managed to transmit across the airwaves. This is how Allah gave us the help from people that had no concern with us or Islam.

### *Sky Digital*

In April 2001, I very timidly suggested to Huzur رحمه الله تعالى that we had an opportunity to move onto Sky Digital and that millions of homes could have access to MTA. I also realised the financial aspect of it. Huzur رحمه الله تعالى saw the huge potential of MTA on Sky and he knew that most Asian families had Sky satellite receivers at home. After looking at the figures Huzur رحمه الله تعالى gave his approval without hesitation.

### *Power of Prayer*

A few days prior to the start of Jalsa Salana 1997, there was a robbery in one of my shops in Birmingham. I wrote to Huzur رحمه الله تعالى requesting prayers as the staff were also very much upset. Huzur's رحمه الله تعالى reply was: "Don't worry, 'OUR' robbers will be caught." Amazingly, after just a few weeks, the police found not only the stolen till but the robbers themselves. Prior to that there had been numerous similar incidents with no one ever being caught by the police. This is how Allah listened to Huzur's prayers.

### *A Personal Moment*

One incident that sticks in my mind was when we had put up first right of refusal for the global beam which covers Africa and

Asia together. That was also booked by another large company and we were waiting for their right of refusal to expire. Huzur رحمه الله تعالى was praying and waiting so that we could then broadcast to these parts of the world. We learned at the end of the working day in America (around 11pm here) that we had got the global beam. It was Ramadhan so I decided not to inform Huzur رحمه الله تعالى that night, but to wait until the following morning.

When I called Huzur رحمه الله تعالى at 9am to tell him the news, I thought he would be excited. However, he sounded very calm and asked: "Tell me the news." So I told Huzur رحمه الله تعالى that we had got the global beam and congratulated him. Huzur رحمه الله تعالى was still calm and also congratulated me. But I could not sense any excitement in his voice. I was still confused as to why Huzur رحمه الله تعالى remained so calm, since he had been praying so hard for it and had even mentioned it in the previous Friday Sermon.

When Huzur رحمه الله تعالى realised that I had become quiet, he asked me when I had heard about the decision. I replied that I had been informed the previous night but that I did not want to disturb Huzur رحمه الله تعالى so late, considering it was Ramadhan. Huzur رحمه الله تعالى then told me he had remained awake, and that whenever the phone rang he thought it was me calling to give me some news. When I heard this, it made me feel that I should dig a hole and go into it! Here was the Khalifa of the time, waiting and staying awake for my call. That showed how much concern he had for the Jama'at. Huzur رحمه الله تعالى then said that, as my punishment, it was my responsibility to bring the mattai!





Statistics from MTA			
Programme	Started	Ended	Number of programmes
Reply to Allegations:	18 <sup>th</sup> Jan 1994	14 <sup>th</sup> July 1994	37 Programmes.
Homeopathy Class:	23 <sup>rd</sup> March 1994	2 <sup>nd</sup> Jan 1997	198 programmes.
Qur'an Class	15 <sup>th</sup> July 1994	24 <sup>th</sup> Feb 1999.	305 programmes
Liqa Maal Arab Class	17 <sup>th</sup> July 1994	5 October 2000.	472 classes, which include a few that Ataul Mujeeb Rashed presented.
Urdu Class	21st July 1994	6 <sup>th</sup> April 2003.	520 Classes + 7-8 Special classes
Childrens Class	23 <sup>rd</sup> July 1994	5 <sup>th</sup> April 2003.	Approx 300.
French Mulaqat	13 <sup>th</sup> July 1997	14 <sup>th</sup> April 2003	209 classes
Bangla Mulaqat	19 <sup>th</sup> Oct 1999 1	5 <sup>th</sup> April 2003.	128 classes

**1994 was a milestone in the history of MTA. It was then that the 24 hour broadcast started and most of the Class's and Mulaqat programmes began.**

**Huzur's** رحمه الله تعالى *Passing*

I was called upstairs by Sahibzada Mian Luqman Sahib around 10am. Amir Sahib and Dr Noori Sahib were also there. I was told to sit down and then given the news. I went numb for a moment. Amir Sahib reminded me that there were things for me to do and from that moment I went into the mode of having to do things rather than ponder over the shock of what had happened.

The first thing I did was to secure MTA. The transmission carried on as normal until Munir Ahmad Javaid Sahib, the Private Secretary, made the formal announcement. At that time, the boys in the control room, who were filming the announcement, did not know. Whilst the announcement was being made, the control room erupted into tears and cries of pain.

After the announcement, everyone just went into top gear. It was a time when the Khalifa was not there so I was referred to Sahibzada Mian Masroor Sahib, who was Nazir-e-Aala at the time and had arrived from Rabwah the following day. I asked him if we should transmit live proceedings from London. He replied in the affirmative. That was the only guidance we received at that time. He did not find himself in the position to give instructions which only a Khalifa could. It was Allah's guidance, the training that Huzur رحمه الله تعالى had given to us and sheer commitment of the team that enabled us to fulfil the tasks that lay ahead of us. I must pay tribute to everyone in MTA and particularly my two deputies, Nadeem Karamat Sahib and Malik Ishfaq Sahib, whom I consulted during that difficult period.

Huzur رحمه الله تعالى took so much personal interest in everyone's work around him. It was that extreme affection which affected all of us. Everybody can recollect something which is unique about their time with Huzur رحمه الله تعالى .



**Above:** A Question and Answer session in the Fazl Mosque.





# The Urdu Class

## An Interview with: Ismael Ado

*Ismael Biki Addo, better known as 'Barra Bacha' (Big Child) from Urdu Class, was born in Ghana in 1934. His father was a Christian but accepted Ahmadiyyat in 1928. Addo Sahib came to England for his postgraduate studies before returning to Ghana to become Assistant Head at an Ahmadi secondary school. He has enjoyed an active diplomatic career, having been appointed Ghana's Ambassador to Ethiopia for three years and served a two-year term as chairman of the OAU Liberation Committee in Tanzania. Following the military coup in Ghana in 1982, the UN appointed him as a consultant in Tripoli where he worked for six months before deciding to settle in the UK.*

### First recollection

I had written correspondence with Huzur رحمہ اللہ تعالیٰ even before I ever saw him. This came about when I was once asked to take care of one of his guests in Addis Ababa in Ethiopia. My first recollection of actually seeing him was at the 1978 Jalsa Pakistan in Rabwah, where he performed Tilawat during the opening ceremony.

However, it was not until he came to London that I got to know him better. I was part of the delegation that went with Huzur رحمہ اللہ تعالیٰ to Islamabad (Tilford) after we first purchased it. I remember Huzur's رحمہ اللہ تعالیٰ face. He was beaming. I was also part of the delegation that went to welcome and receive him at the airport following his tour of Africa. Huzur رحمہ اللہ تعالیٰ asked me to come forward and told me that he had met my father in Ghana. Later my father came to the UK to meet Huzur رحمہ اللہ تعالیٰ and Huzur رحمہ اللہ تعالیٰ had told him that since he had accepted Ahmadiyyat in the same year that Huzur رحمہ اللہ تعالیٰ was born, therefore they had both entered Ahmadiyyat together!

### Urdu Class

It was when Huzur رحمہ اللہ تعالیٰ set up the Urdu Class in 1994 that I developed a personal relationship with him. I was delighted when he asked me to join the class, but I didn't understand a word of Urdu. Huzur رحمہ اللہ تعالیٰ told us that he was going to teach us just as a mother teaches her child, by observing and listening and not using the textbook methodology to learn the language. I tried to grasp the structure whenever Huzur رحمہ اللہ تعالیٰ spoke. He named me 'Barra Bacha' and it is truly amazing that everybody all over the world knows me as that! Only occasionally did he refer to me as Addo Sahib. Maulana Osman Chau Sahib was like the senior prefect since he had studied Urdu before.

I became famous for my mistakes! Huzur رحمہ اللہ تعالیٰ would sometimes ask me: "You are an English teacher, so why are you having difficulty grasping Urdu?" This was because I did not know the structure of Urdu, but now I do. I can say that because attending the class has improved my Urdu and I can now speak some Urdu. Huzur رحمہ اللہ تعالیٰ taught us a large



**Top:** A photograph of Huzur رحمه الله تعالى during the Urdu Class.

vocabulary. "Ye kya hai" (What is this?) was the first sentence I ever studied. Huzur رحمه الله تعالى used to show us a lot of pictures and tell us many stories. One I will never forget was that of Ali Baba and the forty thieves. Once I tried to tell a story in Urdu and I wasn't using the correct words. Huzur رحمه الله تعالى would join in and help me.

Huzur رحمه الله تعالى treated us so well in the Urdu Class. All members of the class were like a family. The class started small, but eventually it grew to over 120 members. On one of our trips, to Holland, Huzur رحمه الله تعالى made everybody use a bicycle. However, I couldn't ride my bike and Huzur رحمه الله تعالى arranged a driver for me! We stayed there for over a week and it was amazing to see Huzur رحمه الله تعالى going for his daily morning walks after the prayers. The children would sometimes go along with Huzur رحمه الله تعالى as well. There was a lake near the mission house and Huzur رحمه الله تعالى would walk around the lake.

### Affection

Once I was on my way to the class and I was running a little late. All of a sudden, somebody grabbed me from behind and covered up my eyes. I thought maybe it was one of the security guards. However, to my surprise, when I turned around, it was Huzur رحمه الله تعالى! I quickly moved to the side for Huzur رحمه الله تعالى to pass. But then Huzur رحمه الله تعالى asked me: "Am I not your friend?" I replied: "No, you are my master!" Huzur رحمه الله تعالى then said to me that even if I was running late, I should still come to the class.

On one occasion, Huzur رحمه الله تعالى prepared and brought coffee into the class. He poured a cup and said that it was for me, since I had been dosing off. This would stop that happening again!

### Man of Century

I always thought of Huzur رحمه الله تعالى as the man of the century. I felt deeply humbled when Huzur رحمه الله تعالى appointed me President of the Pan-African Association. Also, when MTA International was inaugurated, Huzur رحمه الله تعالى said that one of the purposes was to honour the continent of Africa and he did this by having an Africa Day on MTA. Huzur's رحمه الله تعالى attachment to Africa was great. In a strange way I think that my presence in the Urdu Class was to symbolise Africa. When the foundation stone was being laid for Baitul Futuh, Huzur رحمه الله تعالى gave me the great honour to lay one of the stones as a representative of Africa. I was not Addo Sahib - I was an embodiment of Africa.

I have many memories, all of which made me feel closer and closer to Huzur رحمه الله تعالى. Once Huzur رحمه الله تعالى referred to me as an "institution," which humbled me very much and increased my resolve to serve the Jama'at better. Huzur رحمه الله تعالى made Urdu Class a family. We were a family, a union. It was a class full of blessings.





# The Urdu Class

## An Interview with: Rizwan Rehman

In 1994 Huzur رحمه الله تعالى started a project on MTA to teach Urdu to non-Urdu speaking members of the Jama'at for all ages and backgrounds. The Urdu class became essential viewing on MTA as it offered a personal insight to Hadhrat Khalifatul Masih IV رحمه الله تعالى, his character and personality. The class originally started off with a handful of students, which over the years expanded to over 100. Many of the students became household names around the world and showed great affection towards his students. Huzur رحمه الله تعالى arranged and went on many trips with the class, to Holland, Hartlepool and Norway. Khuddam will remember the Urdu Class accompanying Huzur رحمه الله تعالى to several Khuddam Ijtema Barbecue evenings. One popular member of the class was Rizwan Rehman who was affectionately known as 'Mota Bacha'

When I was asked to write a few words about my memories of the Urdu class I did not know where to start and where to finish. I was only three years old when I attended my first Urdu class, as a matter of fact it was class number 5. My behaviour on my debut was totally carefree and oblivious; I was unaware of any caution. I thought Urdu Class was a playgroup. I was very excited to see so many new toys. I ran around chair, laughed freely and played with everyone of those toys and articles, which my dear Huzur رحمه الله تعالى had collected to increase our Urdu language vocabulary. I thought all those toys were brought in just for me. My older brother Imran who was present in that class was extremely embarrassed about my activities and discretely tried his best to make me behave seriously, but the most loving Huzur showed no sign of any kind of irritation. On the contrary Huzur showed so much love towards me that I thought everything I was doing was great. Incidentally my brother Imran never went back to any Urdu class afterwards, it was too difficult for him to put up with my carefree attitude towards everything. I was told later on by my mother that my dear Huzur رحمه الله تعالى specifically advised my mother not to try to force me to behave seriously, rather I should be left to

my natural behaviour. I can still remember that first class that I attended as a child, and how happy I was that Huzur رحمه الله تعالى sacrificed his precious time for the sake of teaching others.

Once in the early days Huzur رحمه الله تعالى was demonstrating how the new born babies are given the first taste of food by placing a tiny bit of honey on their tongues, Huzur رحمه الله تعالى held me on his lap and put some honey in my mouth with his index finger, unfortunately I do not like the taste of honey so I started making all sorts of faces, screamed and demanded that my mouth must be wiped clean immediately. My dearest Huzur رحمه الله تعالى quickly got a tissue paper and gently wiped off all the honey from inside my mouth, he did all that with love and care and showed no resentment.

Huzur رحمه الله تعالى took us to two countries, Norway and Holland. When the Urdu Class went to Norway, we went by air, during the flight our most loving and caring master took a round inside the plane and personally visited and greeted every one of us at our seats. When we landed at Oslo airport there was a minor hiccup leaving the airport. This was because there was not enough transport to accommodate all the

**Top:** Rizwan answers a question in the Urdu Class.



people. Huzur رحمہ اللہ تعالیٰ waited with all of us at the airport. All of us were waiting outside the terminal building, when Huzur رحمہ اللہ تعالیٰ called me. Huzur رحمہ اللہ تعالیٰ was walking round in laps and took my hand and I walked with him. Huzur رحمہ اللہ تعالیٰ must have walked for a solid 15 minutes, until the transport arrived. My hand in Huzur's رحمہ اللہ تعالیٰ blessed hand for such a long period of time was something I will never ever forget for the rest of my life.

We reached our destination in the mountains of Norway at around 3 pm. My friends and I were playing outside in the lovely mountains and were enjoying the scenery. At about that time Huzur رحمہ اللہ تعالیٰ was having his tea. We saw Huzur رحمہ اللہ تعالیٰ and we waved. Huzur رحمہ اللہ تعالیٰ called us over, but at first we thought Huzur was telling us to go away! My friend Faiz and I went to Huzur رحمہ اللہ تعالیٰ, while the rest of them ran off thinking Huzur رحمہ اللہ تعالیٰ was going to tell them off. So Faiz and I went to Huzur رحمہ اللہ تعالیٰ. Huzur رحمہ اللہ تعالیٰ took us inside his house and very kindly offered us some crisps and cakes etc. Faiz and I felt so lucky, that Huzur رحمہ اللہ تعالیٰ called us inside his house.

We had an unforgettable visit to Holland with Huzur رحمہ اللہ تعالیٰ, I remember extremely enjoyable cycling trips with Huzur رحمہ اللہ تعالیٰ at Nunspeet.

When I went to Urdu Class I saw lots of changes over the years. Urdu Class at the beginning was for a few little children and older gentlemen, but over the years the class had grown. The class had a variety of people from older gentlemen to little babies.

Hartlepool was another destination where Huzur رحمہ اللہ تعالیٰ took the Urdu Class, with a smaller contingent. The late Dr. Hameed and his family were our hosts. We also had a trip to the Lake District

where we all stayed in a beautiful cottage.

Once I was coming in 5 minutes late to the class and I came in and sat down. Huzur رحمہ اللہ تعالیٰ said that I'm good at wrestling and I should have a match with Munir Odeh Sahib. I couldn't refuse Huzur رحمہ اللہ تعالیٰ orders, even though Munir Odeh Sahib is a lot bigger and stronger than I am (6ft 3 plus..), yet I gave it my best shot. Even giving it my best shot was not good enough, I didn't come out victorious, but thank God in one piece.

The food in Urdu Class was always a feast. Huzur رحمہ اللہ تعالیٰ always selected and chose very high quality food for the class to eat. Huzur رحمہ اللہ تعالیٰ provided a special exclusive ice cream for the class, it was home made. There were many flavours including lemon and pistachio. Fazal Sahib's delicious kebab rolls were also a very nice combination with his mango milkshake and a piece of mithai.

Huzur رحمہ اللہ تعالیٰ liked to hear me sing, I don't know if that's because he liked my voice or because it made him a laugh. I don't mind whichever, as long as Huzur رحمہ اللہ تعالیٰ enjoyed it.

I would like to conclude by saying Huzur رحمہ اللہ تعالیٰ treated us with such a loving care and kindness, which I will never forget throughout my life. The things Huzur رحمہ اللہ تعالیٰ did for the Urdu Class and the very special affection and the love we the fortunate members of the Urdu class received, will always stay in the depths of our hearts.





# The Children's Class

by Qudsi Rasheed

The Children's Class was initiated by Hadhrat Khalifatul Masih IV رحمه الله تعالى not only to teach children about Islam, but also to instruct children in general knowledge. Huzur رحمه الله تعالى realised that there was a need for a class in English in order to educate and inculcate Islamic values within children, directly to those who attended the class and also to the worldwide audience through its broadcast on MTA International.

Initially there were few children attending and the Class took place in one of the small MTA studios located above the Mahmood Hall. In the early days of the class, Huzur رحمه الله تعالى used to tell the children stories about Islam and Ahmadiyyat, and he used to entertain us with anecdotes of his life. The class developed because Huzur رحمه الله تعالى wanted the children to further our knowledge. We always learned a lot in every class, but it was not just about learning. Simply being in the presence of Huzur رحمه الله تعالى was awe-inspiring as well as entertaining and it was a very enjoyable experience for all the children.

As the class progressed and developed, so the number of children wanting to participate in this class increased, and so we

found ourselves cramped for room in the studio. Therefore, the decision was made that the class would move downstairs into the Mahmood Hall, and although at first it seemed that the space was almost too much, as the class continued to flourish under the guidance of Huzur رحمه الله تعالى, so the Hall was filled by all the children who wanted to take part.

Each class began with the recitation of the Holy Qur'an with its English translation. Huzur رحمه الله تعالى always emphasised the importance of reading the English translation as well as the Arabic, so that all the children and all the viewers would understand the message contained within the verses that were recited.

Hadith were often read out so that the children would be able to learn from both the practices and actions of the Holy Prophet Muhammad صلى الله عليه وسلم and be able to follow them.

Nazms were also a key part of the class. Urdu poems were sung by the children and Huzur رحمه الله تعالى used to enjoy these very much. Some of these poems were written by Huzur رحمه الله تعالى

himself, whilst others came from the poetry of the Promised Messiah عليه السلام and Hadhrat Khalifatul Masih II رضي الله عنه . In fact, many poems in other languages were sung, most notably those in English, French, German, Spanish, Bosnian, Turkish, Bengali and Chinese. Huzur رحمه الله تعالى was especially fond of the singing of Fatima Hanif of America, both in English and Urdu.

Huzur رحمه الله تعالى wanted us to prepare speeches for the class so that we could educate ourselves in researching topics, and so that we could also educate each other. Huzur رحمه الله تعالى stressed the importance of writing our own speeches so that we would benefit from them, and although what was said was not always perfect, Huzur رحمه الله تعالى appreciated that the children were making a real effort. As the class developed, the format was modified so as to give each class a particular theme and there would be many speeches on the same topic but from different aspects. For example, to commemorate Promised Messiah Day, there would be speeches about the Promised Messiah عليه السلام, or on Musleh Maud Day there would be speeches about the Hazrat Khalifat-ul Masih II رضي الله عنه . However, as well as Islamic topics, Huzur رحمه الله تعالى really enjoyed the other presentations, which ranged from speeches on different countries to sport to astronomy. The children would always be amazed at just how much Huzur رحمه الله تعالى knew; whatever topic was being discussed, Huzur رحمه الله تعالى was always able to give us more information, and his ability to explain things simply meant that we all could understand.

During the weeks around the UK Jalsa Salana, Huzur رحمه الله تعالى gave permission for many children who had come to London from around the world, an opportunity to attend the class. When that happened the Hall would become packed with children from many different countries, but the classes were just as enjoyable, if not more so. These children who watched the Children's Class wherever they lived in the world wanted to take part, and Huzur رحمه الله تعالى would not only let them sit in the Class, but would insist that they should do Tilawat or Nazm or at

least say something to those people they knew where they lived in their own language.

Huzur رحمه الله تعالى enjoyed the games and competitions that were held, in particular the wrestling matches. These were not only entertaining for us, but Huzur رحمه الله تعالى really enjoyed the wrestling and it was when Huzur رحمه الله تعالى was relaxed and enjoying himself that we all felt comfortable in Huzur's رحمه الله تعالى presence, as if he was one of us. There were also many other competitions and games which took place but it must be noted that Huzur رحمه الله تعالى always congratulated both the winners and losers and he always conveyed love and kindness to us all.

In the last few classes there would be a short Question and Answer Session with Huzur رحمه الله تعالى where the children were allowed to ask questions to Huzur رحمه الله تعالى, not just about Islam and Ahmadiyyat, but on a range of topics. Although the time set aside for this was relatively short, the children always left the class knowing more than when they entered.

Here are a few comments from the children:

*"I really liked Huzur رحمه الله تعالى, he was really special to me. I really enjoyed going to Saturday Class."*

*"I really felt sad that Huzur رحمه الله تعالى had left us and gone to heaven."*

*"Huzur رحمه الله تعالى was very fun, he was loving, and he was so much fun."*

*"My most vivid memory of Huzur رحمه الله تعالى is being the most loving and kind person in the whole wide world."*

*"I remember Huzur رحمه الله تعالى used to make me laugh."*

All of us will miss Huzur رحمه الله تعالى deeply and although he is no longer with us, his memory and what we have learnt from him will always remain. We all hope and pray that Allah grant him a lofty status in heaven. Ameen.



**Left:** Huzur رحمه الله تعالى watches a tug of war match between a two teams of boys in the Childrens Class.



Photo: Umair Aleem



# Lessons in Homeopathy

by Dr Mujeeb-ul-Haq Khan

**H**adhrat Khalifatul Masih IV (رحمه الله تعالى) started teaching a series of lessons in Homeopathy in March 1994. Over the series of 182 lectures and classes that spanned two and a half years, Huzur (رحمه الله تعالى) successfully imparted some of his vast knowledge and experience, which he had gained over more than forty years of practising the medical science of Homeopathy. The last lesson that Huzur (رحمه الله تعالى) gave was on the 30<sup>th</sup> of October 1996.

His father Hadhrat Musleh-e-Maud (رضي الله عنه) was instrumental in instilling an interest in Homeopathy in Huzur (رحمه الله تعالى), and after a basic introduction, Huzur (رحمه الله تعالى) pursued his interest with a passion. Huzur (رحمه الله تعالى) recalled in the book 'A Man of God', how he came to believe in Homeopathy after being treated with Homeopathic Medicine for a severe migraine headache.

*"When I recovered I began to think about it. Now theory must follow observation. You cannot bend your observations to suit theories. My theory said: it is impossible. My observation said: it happened.*

*It is like the question of God being there or not being there. Those who know that God is there and are in touch with him, how can any argument persuade or dissuade them from believing in God?*

*So you must follow the facts that you know. Don't bend your facts according to a theory. This was my principle and I still follow this principle. So I said: there must be something in it."*

Huzur (رحمه الله تعالى) went on to say:

*"my father was very ill at that time and he could not instruct me, but of course there had been many conversations in the past. I started to study. I had access to his library and I began to read all the books he*

*had about homoeopathy...*

*... gradually I built my knowledge and finally I decided 'no more allopathy'"*

Huzur (رحمه الله تعالى) was extremely enthusiastic about the concept of 'like cures like' [the principle of Homeopathy] and stimulating the body to heal itself. In contrast to the concept of eliminating disease by killing the problematic cause, Huzur (رحمه الله تعالى) mentioned that by promoting the body's natural response, a better outcome could be achieved both in the short and long term.

For many years before his Khilafat and throughout his extremely busy time as Khalifatul Masih, Huzur (رحمه الله تعالى) treated thousands upon thousands of patients with extremely diverse medical conditions both directly in face to face meetings and through communication by letters. The treatment that Huzur (رحمه الله تعالى) gave was, in addition to being a considered medical opinion, blessed by Allah and was prescribed with the prayer "Bismillahi Shafi" with the full knowledge that it is Allah who cures.

The first introductory lesson to Homeopathy was given in Nunspeet (Holland), the second in Paris (France). Later in the MTA studios in London, I personally had the honour and privilege to be a student of Homeopathic classes conducted by Hadhrat Khalifatul Masih IV (رحمه الله تعالى).

During the first lessons Huzur (رحمه الله تعالى) mentioned that this system also has an important spiritual aspect in addition to the physical aspect, and related the use of Sulphur and Mercury by the Promised Messiah (عليه السلام) for the treatment of many deep rooted illnesses. These two remedies are also considered as extremely important remedies in Homeopathy.

Huzur رحمه الله تعالى presented Homeopathy in a very interesting manner and students were never bored during his lectures. Even a person with little knowledge could understand and imbibe the essence of lectures. Huzur رحمه الله تعالى instructed us that if we remembered a few salient symptoms of each remedy, then we can treat almost all the ailments without much difficulty.

While teaching about sulphur, Huzur رحمه الله تعالى mentioned that one of the salient features of this drug is 'burning'. One of my patients told me that he had severe burning of his feet, so much so that not only was it necessary for him to take the duvet off at night but he also had to put cold water on his feet. In Allopathic terminology this is called "Burning feet syndrome." I remembered Huzur's رحمه الله تعالى lecture and gave him Sulphur 1000, three doses with an interval of one week in each dose. After a few days the patient came back and first words he uttered after entering the room were "Marvellous, marvellous" and when I asked him what happened he said that after taking the first dose 80% of his problem was solved and with the second dose he was completely cured. This incidence had a impact on me. Any doubt in my mind was removed, and I had full faith in Homeopathy.

While attending Huzur's رحمه الله تعالى lectures I felt that not only did Huzur رحمه الله تعالى have a deep knowledge of Homeopathy, he also had vast knowledge of Allopathic problems. At times Huzur رحمه الله تعالى would present an Allopathic problem with a new perspective. This helped me as an allopathic doctor to understand and treat such problems, better. One very experienced and famous Ahmadi Homeopath who attended some of Huzur's رحمه الله تعالى lectures told me that, "the way Huzur رحمه الله تعالى is teaching Homeopathy is unique."

Although Huzur رحمه الله تعالى had imparted much of his knowledge through the MTA lectures, Huzur رحمه الله تعالى felt that there was a greater need for the information to be available quickly and easily, his vision was for a book. Thus work began on a Homeopathic book based on the lectures containing 104 remedies. After the publication of the first edition Huzur رحمه الله تعالى began a process of revising the book, and it was transformed in line with his vision for it. The second edition was published in 1998. The third more expanded and fully revised edition was published in 1999. This edition contains 184 remedies, which if learnt properly would encompass all the known ailments. The three editions published are in Urdu. Work is currently under way to translate the third edition into English

Huzur رحمه الله تعالى also considered it very important for the benefit of

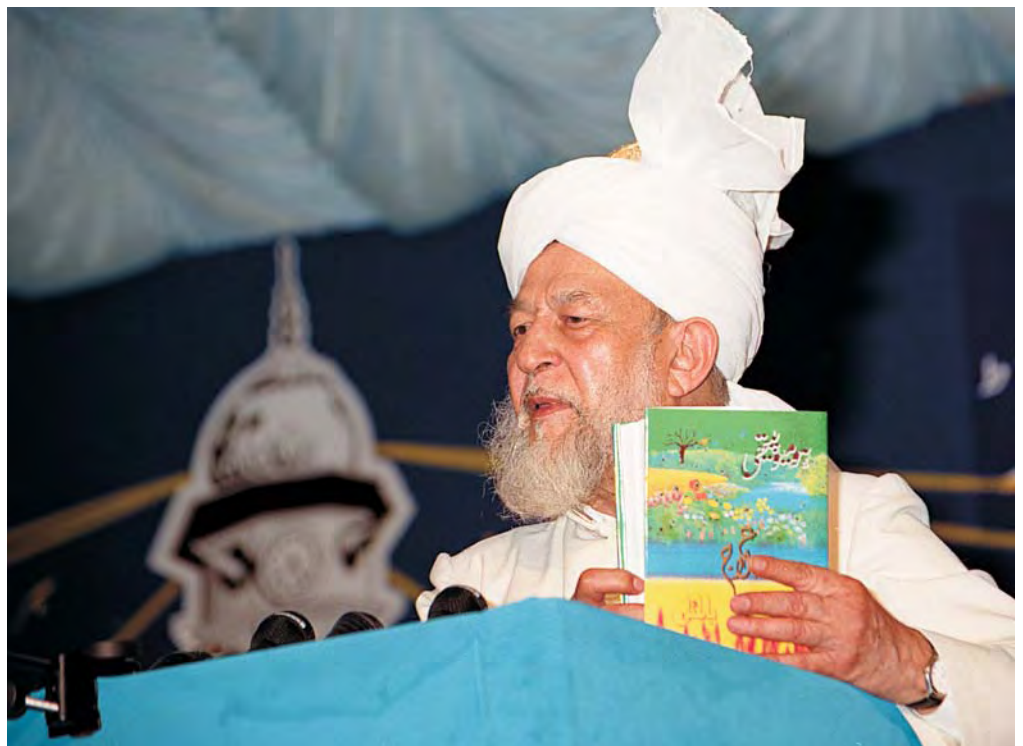
mankind to establish Homeopathic dispensaries all over the world. The clinics are of particular significance in the poorer countries of the world where the cost of allopathic medicine is not affordable to the local indigenous population. The cost of producing a Homeopathic remedy is significantly cheaper and presented a viable, affordable and working solution. Hence the service provided by the Ahmadiyya Muslim community is invaluable. There are now over 300 well established Homeopathic dispensaries in 57 countries. Hafeez Bhatti Sahib was appointed to prepare the Homeopathic medicines and Mohammad Aslam Khalid Sahib entrusted with the worldwide distribution.

Whilst the consensus of many in the Allopathic world is still to disregard the Homeopathic science, many Ahmadi Allopathic doctors are now convinced of its efficacy (effectiveness). Homeopathic medicine has cured many ailments which allopathic medicine could not treat; it is gaining greater support around the world and is seriously challenging Allopathic science. If modern clinical investigatory techniques to pinpoint the root cause of a problem could also be used in Homeopathy, then this would greatly help in prescribing of the correct Homeopathic remedy.

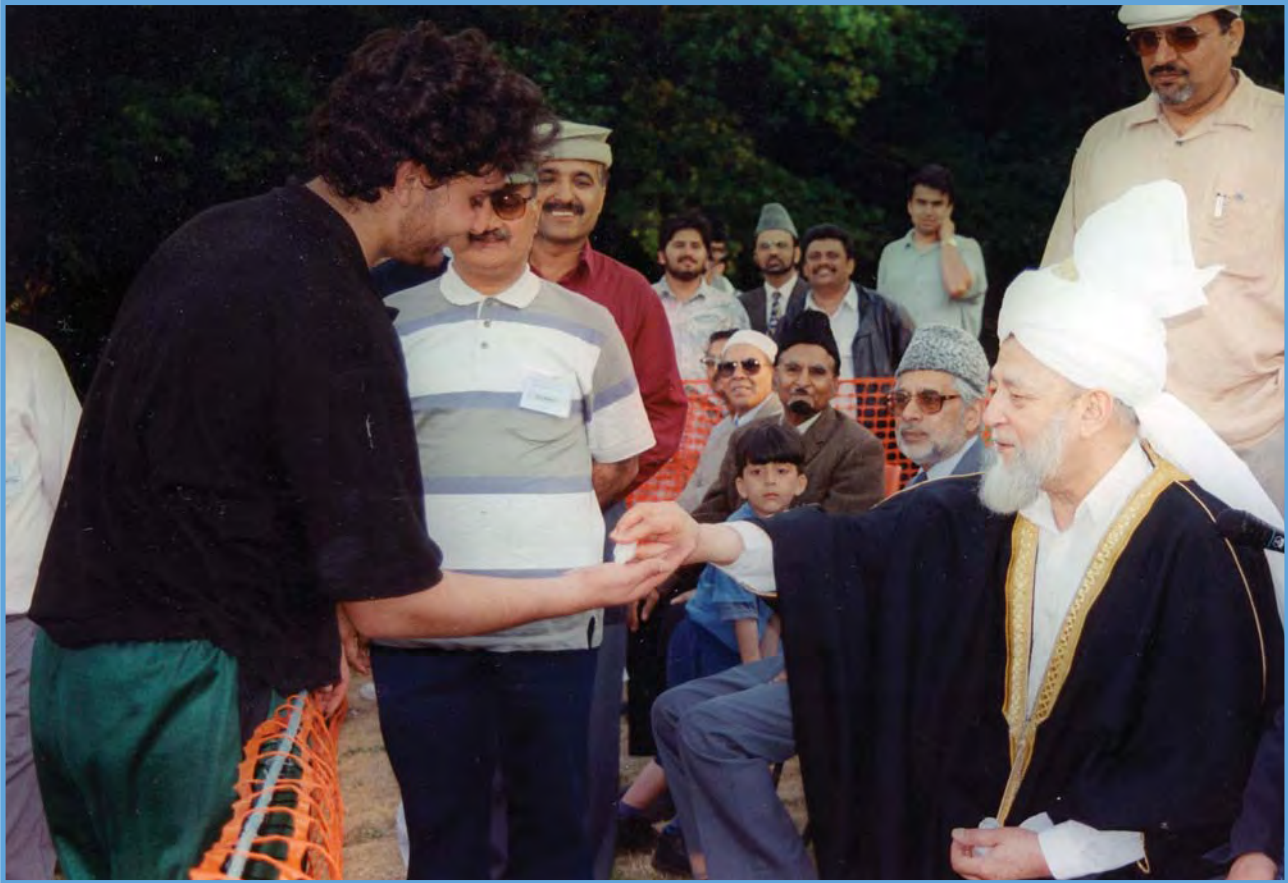
Modern science still cannot explain how homeopathy works, but it will one day concede to it. Many theories are offered as how or why the treatment works and in due course Allah may reveal the exact science behind it.

May Allah bless all those who are helping humanity at large and most of all our beloved Hadhrat Khalifatul Masih IV رحمه الله تعالى Ameen.

**Below:** Huzur رحمه الله تعالى presents his book on Homeopathy to Jalsa Salana UK







# How Hadhrat **Mirza Tahir Ahmad** رحمه الله تعالى Changed my life

*An interview with: Munir Odeh*

Munir Odeh, from Kababir in Haifa, Palestine, came to the UK in June 1994 at the age of 18 to study English. Although hoping to enrol at Newcastle University, he was encouraged by the then Amir, Aftab Ahmad Khan, to move to London. Hadhrat Khalifatul Masih IV also advised him to stay nearer to the Markaz.

## *First recollection*

I first saw Huzur رحمه الله تعالى in person at the 1990 Jalsa Salana UK, which I recall as a very emotional experience. A group of Palestinian youngsters came over to recite a Qaseeda. Huzur رحمه الله تعالى showed great love towards the Palestinians, especially on occasions such as Jalsa, and used to personally meet most Arabs. It was during one such meeting that my brother and I were present. We were so overcome by emotion that we could not speak. Huzur رحمه الله تعالى saw this and kept his arm around me and my brother throughout the mulaqat.

## *MTA*

We learnt a lot from Huzur رحمه الله تعالى. His constant presence improved our attitude towards the work and made us more disciplined. In the very early stages I got involved in recording the news, editing tapes and working with the schedules. We used to work very late and on occasions Huzur رحمه الله تعالى would surprise us by coming into the editing rooms, bringing fruit and sweets. The first time this happened, the door was closed and we heard a knock, followed by a familiar voice asking: "Can I come in?" We opened the door and could not believe that it was Huzur رحمه الله تعالى!



### *Liqaa Ma'al Arab*

Hilmi Shafie Sahib, who used to translate Liqaa Ma'al Arab, passed away in 1995. Abada Barboosh Sahib, who was the second choice translator, politely requested Huzur رحمه الله تعالى to be excused from doing the translation, and so I was asked to fill in. Huzur رحمه الله تعالى called me to his office and said to me: "Odeh Mian, you are going to translate Liqaa Ma'al Arab from today onwards". It was an instruction, so I agreed, but I was worried sick about how I would do it! I missed days from university and could not concentrate on anything else.

When the day came for the programme, Huzur رحمه الله تعالى explained to the viewers that I was going to translate from here on, and that any mistakes I made should be excused. I was sitting right next to Huzur رحمه الله تعالى, who answered the questions looking directly at me. I remember a feeling of panic; I began sweating and could not take any notes for the first 15 minutes. I felt like asking Huzur رحمه الله تعالى to stop the programme. Suddenly, Allah granted me composure and I began taking notes and the process for undertaking the task of translating began. Alhamdulillah, within a few classes, I became used to it.

### *Urdu Class*

I started work in MTA behind the camera. Shafie Sahib was part

**Top:** A golden view of Huzur رحمه الله تعالى during Jalsa Salana UK.

of that class and he found learning Urdu difficult. Huzur رحمه الله تعالى would often tease him and Shafie Sahib would laugh and say that he was too old to learn, but would point at me and say: "He is young, he can learn." One day Huzur رحمه الله تعالى asked me to join the class. Huzur رحمه الله تعالى always encouraged me to learn Urdu. In all my private meetings with him, he would speak to me in Urdu even though at that time I could only answer in English.

### *Jalsa Salana Germany*

In 1995 I attended Jalsa Salana Germany. During that Jalsa, a group of boys were going to recite the Qaseeda and Huzur رحمه الله تعالى wanted me to train the boys and check their pronunciation. I also had a chance to perform security duty in front of the stage during the final session, and when my shift ended I decided to go to the back of the hall. The Jalsa Gah was huge. The time came for the Qaseeda and the group formed a line on the stage. Just then Huzur رحمه الله تعالى asked "Where is Odeh?"; saying that he had just seen me five minutes ago standing at the front of the stage, and that I should return. Major Mahmood Sahib spotted me raising my hand at the back of the Jalsa Gah and pointed me out to Huzur رحمه الله تعالى. I had to dash



from the back of the hall to the stage where Huzur رَحْمَةُ اللَّهِ تَعَالَى introduced me to the Jalsa.

### Affection

Huzur رَحْمَةُ اللَّهِ تَعَالَى used to make everybody feel very special, like they were the only people in the world with him. Very early one morning during Ramadhan, I had a call from one of Huzur's رَحْمَةُ اللَّهِ تَعَالَى staff that I should quickly go to Huzur's رَحْمَةُ اللَّهِ تَعَالَى doorway. I immediately made my way. When I arrived I saw Huzur رَحْمَةُ اللَّهِ تَعَالَى waiting in his doorway with a bowl of *sawayan* (sweet dish) for me. It was amazing that he had waited for so long whilst somebody went to fetch me from the guest house.

On another occasion, Huzur رَحْمَةُ اللَّهِ تَعَالَى learned that I did not have a fridge. He instructed the then Wakilul Tabshir, Maulana Hadi Ali Sahib, to give me a fridge and on that day it came packed with food. Huzur رَحْمَةُ اللَّهِ تَعَالَى said that from then on it was my responsibility to stock it up!

Being near Khilafat is the best fruit a person can taste. I was brought up in an Ahmadi household, we had all the Jama'at books, and my parents were strict in our religious upbringing. But it was from Huzur رَحْمَةُ اللَّهِ تَعَالَى that I learnt the real Islam, the essence of so many teachings, which I saw personified in him. Everything he said, he practised, and was an example to us all. He always spoke the truth, had no fear of anyone. He feared only Allah.

At one time, when I was out of the country for about three months, I was really missing Huzur رَحْمَةُ اللَّهِ تَعَالَى. I was sitting watching the Liqaa Ma'al Arab programme on MTA. when Huzur رَحْمَةُ اللَّهِ تَعَالَى mentioned my name in the programme, this made me cry with emotion. But before Huzur رَحْمَةُ اللَّهِ تَعَالَى had finished the

sentence, he said that by now I was probably sitting in front of the TV crying. It was so true.

### "Little Odehs"

Huzur رَحْمَةُ اللَّهِ تَعَالَى once asked me whether I was getting married and told me that he wanted to see "little Odehs" in his lifetime. In a mulaqat with my family, Huzur رَحْمَةُ اللَّهِ تَعَالَى enquired if I was engaged. When he was told that I was not, he told my parents: "Munir is ours now." From this they understood that I was to stay in the UK. My father told my mother that her son was not going to come home, but now had a special place to live.

I eventually got married at 21. In our fourth year of marriage, my wife and I had a mulaqat with Huzur رَحْمَةُ اللَّهِ تَعَالَى in the guest house where he had been staying during his illness. Huzur رَحْمَةُ اللَّهِ تَعَالَى asked us if there was any news. We answered in the negative. Although looking weak, Huzur رَحْمَةُ اللَّهِ تَعَالَى got up and asked us to wait whilst he went out of his office and into the house. He came back with a jar of honey, and with his index finger he stirred the honey and licked the honey three times, taking his finger out each time. He then gave the jar to my wife, telling her to give a taste of this honey "to your son when he is born." He also said that after 3 months we should come and give him the good news. In the 4<sup>th</sup> month after our mulaqat we went back to Huzur رَحْمَةُ اللَّهِ تَعَالَى with the good news and offered the baby into the Waqfe Nau Scheme. Nine months later, we were blessed with our first baby – a baby boy whom Huzur رَحْمَةُ اللَّهِ تَعَالَى named "Tahir Ahmad". Huzur's رَحْمَةُ اللَّهِ تَعَالَى wish to see "little Odehs" in his lifetime had come true.

Below: Liqa Maal Arab







# Ijtema Memories

Compiled by Fazal Ahmad and Tariq Chowdhry

The Ijtema of Majlis Khuddamul Ahmadiyya is a special occasion each year where our youth get a chance to meet each other and to compete in healthy pursuits. The first Ijtema was held in Qadian (India) in 1938. The first Ijtemas were held alongside the Jalsa in Qadian starting in December 1938, but soon the event demanded more time and energy, and so it became a separate event. Since those days over 60 years ago, the youth organisation has spread to all parts of the world and Ijtemas are held annually at various levels throughout the globe.

## History of the UK Ijtema

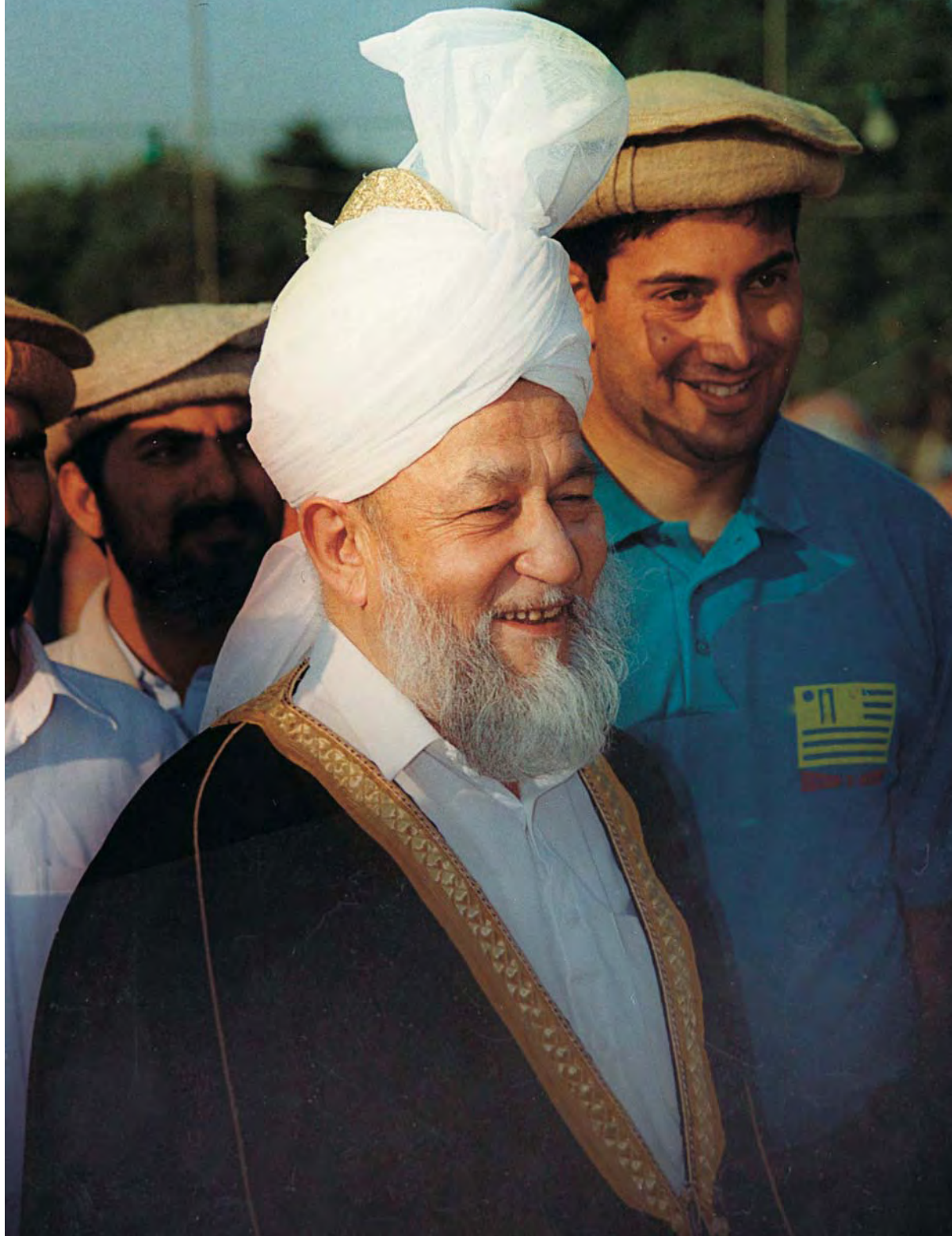
The UK held its first Ijtema in 1965 at a time when there were a modest number of Khuddam, largely in the Greater London area. This was a modest affair but in 1972, the Gillingham Khuddam organised the first one day indoor ijtema that caught the imagination of the Khuddam at that time, leading to a flurry of such events taking place all over the UK over the next few years. However the London area remained the primary focus with the Ijtema taking place in and around the Fazal Mosque complex.





**Above:** Huzur رحمه الله تعالى at the Pakistan National Ijtema in 1967 when he was Sadr Majlis Khuddamul Ahmadiyya.

**Right:** Huzur رحمه الله تعالى at the Majlis Khuddamul Ahmadiyya UK Ijtema in 1995



To address the needs of the increasing number of Khuddam around the country, the National Qiadat was established. The needs of the Ijtema also grew and Heathlands School, Hounslow became the venue for the National Ijtema with a focus on a comprehensive programme of academic and sporting activities.

However the major change occurred once the UK Jama'at acquired the land at Islamabad in mid 1985. That suddenly provided the freedom and space to hold events that included sports, barbeques and a much more varied programme of activities.. The first barbeque was held in Islamabad in the mid-80's in what had been the stables of the old Sheephatch Farm. This proved to be so successful that it has now become a fixture of the National Ijtema. A major part of the charm of the barbeques was the fact that Huzur رحمه الله تعالى enjoyed the function and met many of the Ijtema participants in a very

relaxed environment. Ameer Jama'at UK, Rafiq Ahmad Hayat Sahib recalls Huzur's رحمه الله تعالى enthusiasm for the tents and barbeques:

"At the Khuddam Ijtemas Huzur رحمه الله تعالى would come on Friday night and he would get his security staff to erect a tent for him there also. Huzur رحمه الله تعالى would also look at all the tents and check on the barbeques. I think this was a form of tarbiyyat taking place."

He also encouraged a competitive spirit amongst the regions which extended not just to the barbeques, but also the tents and displays.. Huzur رحمه الله تعالى would personally go and visit each regional area, inspect the tents and taste the barbeques. These are memories that no Khadim will ever forget, as our previous Sadr Ibrahim Noonan recounts:





“Hadhrat Khalifatul Masih IV رحمه الله تعالى last Ijtema was in 2000. When Huzur رحمه الله تعالى left the barbeque, Huzur رحمه الله تعالى turned to me with a loving smile and he raised his hand, put his index finger and his thumb together and said ‘excellent, excellent barbeque’. He said it in such a manner that really filled my heart with happiness and joy.”

Huzur رحمه الله تعالى also laid great stress on the real purpose of Ijtema; spiritual advancement. Huzur رحمه الله تعالى always enjoyed the barbeque and sports functions, but he laid the greatest emphasis upon seeing large numbers of Khuddam attending each of the congregational prayers on time and behaving appropriately. He was keen to gauge progress year on year in the knowledge of the Qur’an, Sala’at, Surah Fatihah and the Philosophy of Islam, for if we didn’t show progress in these fields, what was the purpose of being great at Volleyball or cooking kebabs.

Ahmad Yahya was the Sadr Majlis Khuddamul Ahmadiyya UK from 1992-1998. Attendances were rising and the quality was improving, but this was not always the case as Ahmad Sahib recalls:

“In the history of Majlis Khuddamul Ahmadiyya, there has never been a second ijtema in the same year. However, I remember in 1995, when I read my report at the last session, I mentioned the attendance. After I sat down Huzur رحمه الله تعالى asked me the total tajneed of Majlis Khuddamul Ahmadiyya. I told him and Huzur رحمه الله تعالى immediately worked out the number of Khuddam that were absent. Then Huzur رحمه الله تعالى gave us a difficult challenge to try and bring those Khuddam that didn’t come. He told us to organise an Ijtema for those



**Above:** Huzur رحمه الله تعالى watches the Kabadi during the the Majlis Khuddamul Ahmadiyya UK Ijtema in 2000

**Right:** Huzur رحمه الله تعالى meets members of the Majlis Khuddamul Ahmadiyya UK Kabadi team

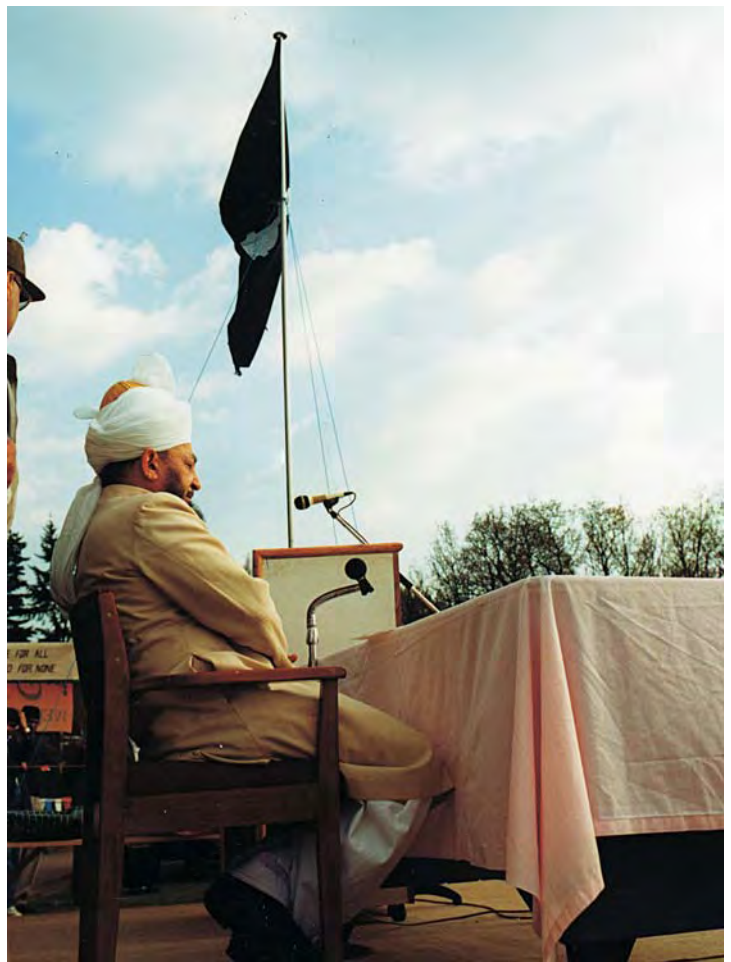


Khuddam who had not attended the Ijtema for the last three consecutive years. He wanted us to organise this before our next Ijtema and he also wanted the management committee to be consisting of those Khuddam that seldom come. When we heard this we were absolutely dumbfounded as to how we were going to do this. I then went to see Huzur رحمه الله تعالى asking for guidance on how we can get those Khuddam that never come to organise an event as big as this. However, Huzur رحمه الله تعالى simply said, we must try. Huzur رحمه الله تعالى never used to give up hope on someone that had very little attachment with the Jama'at. He always saw the best in everyone. By the grace of Allah we managed to organise this Ijtema and it was a success. As far as I can remember, Huzur رحمه الله تعالى spent most of his day at the Ijtema on Saturday and Sunday. Huzur رحمه الله تعالى was so pleased that we obeyed his instructions and said that what he was most pleased about was the fact that he had set a difficult task but because you have obeyed the Khalifa of the time, Allah has given His blessing."

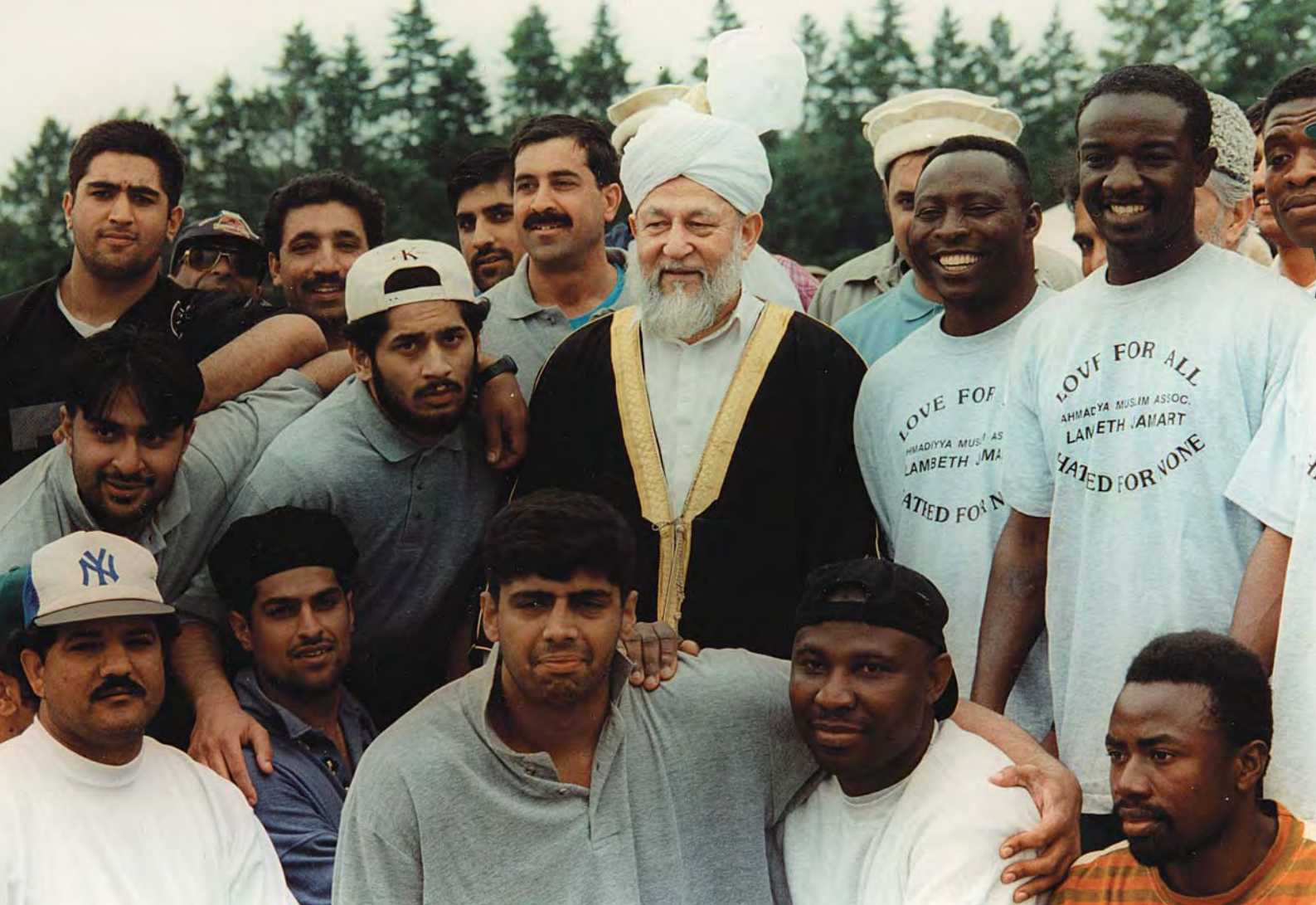
### European Ijtema

In 1982 Hadhrat Khalifatul Masih IV رحمه الله تعالى arrived on his first visit to the continent after becoming Khalifa. He instructed Khuddam to start holding Ijtemas on a European scale, now that

**Top:** Huzur رحمه الله تعالى at the European Ijtema 1985  
**Below:** Scenes from the Majlis Khuddamul Ahmadiyya UK Ijtema 2000 at Islamabad







**Above:** Huzur رحمه الله تعالى with the Tug of War teams of East London and Lambeth at the Ijtema of 1985

**Left:** Huzur رحمه الله تعالى addresses the Khuddam at the European Ijtema 1985 in Islamabad

travelling had become so much easier across Europe, and there was a sense of competition amongst the neighbouring Jama'ats. Although the larger Jama'ats such as the UK and Germany were well established, there was a need to bring the smaller Jama'ats to the same level, and to create a catalyst for joint activity across the Continent.

These instructions were duly implemented on the 27th, 28th and 29th July 1984 and the UK was given the honour of hosting the very first European Ijtema at the Heathlands School in Hounslow. Huzur رحمه الله تعالى attended the Ijtema and was pleased with the arrangements. The Ijtema took Khuddamul Ahmadiyya to the next stage as it allowed Khuddam from various parts of the Continent to meet and share experiences, and particularly enabled those from countries with a small tajneed (number of Khuddam) to participate in such a major event. Other European Ijtemas followed and were organised in the following venues:







**Above:** Huzur رحمه الله تعالى watches the the weight lifting competition during the Ijtema of 1988

**Right:** Huzur رحمه الله تعالى meets the Majlis Khuddamul Ahmadiyya UK football referees during Ijtema 2000

- 1984 Hounslow, UK;**
- 1985 Islamabad, UK;**
- 1986 Nasir Bagh, West Germany;**
- 1987 Nunspeet, Holland;**
- 1988 Islamabad, UK;**
- 1989 Nasir Bagh, West Germany;**
- 1990 Islamabad, UK.**

All European Ijtemas enjoyed the special distinction of being graced with the august presence of Hadhrat Khalifatul Masih IV رحمه الله تعالى . Huzur رحمه الله تعالى also used these occasions to enjoy sports challenges such as Kabbadi which was one of his favourites. On one occasion, he even laid down a challenge from the UK as former Sehat e Jismani Secretary fro Mhalis Khuddamul Ahamdiyya UK Arshad Ahmedi relates:

“In 1987 ... I received a message from Huzur رحمه الله تعالى that he, on behalf of Majlis Khuddamul Ahmadiyya UK, had made a cricket match challenge to a team formed of the various Majlis Khuddamul Ahmadiyya in Europe. I quickly formed a team and we then travelled to the 4th European Ijtema in Nunspeet, Holland. The match took





place and we thrashed them! I remember at some stage of the closing session of the Ijtema, Huzur رحمه الله تعالى explained that he had made the challenge on the UK's behalf and was glad to see that the UK team had won, as he was confident that they would."

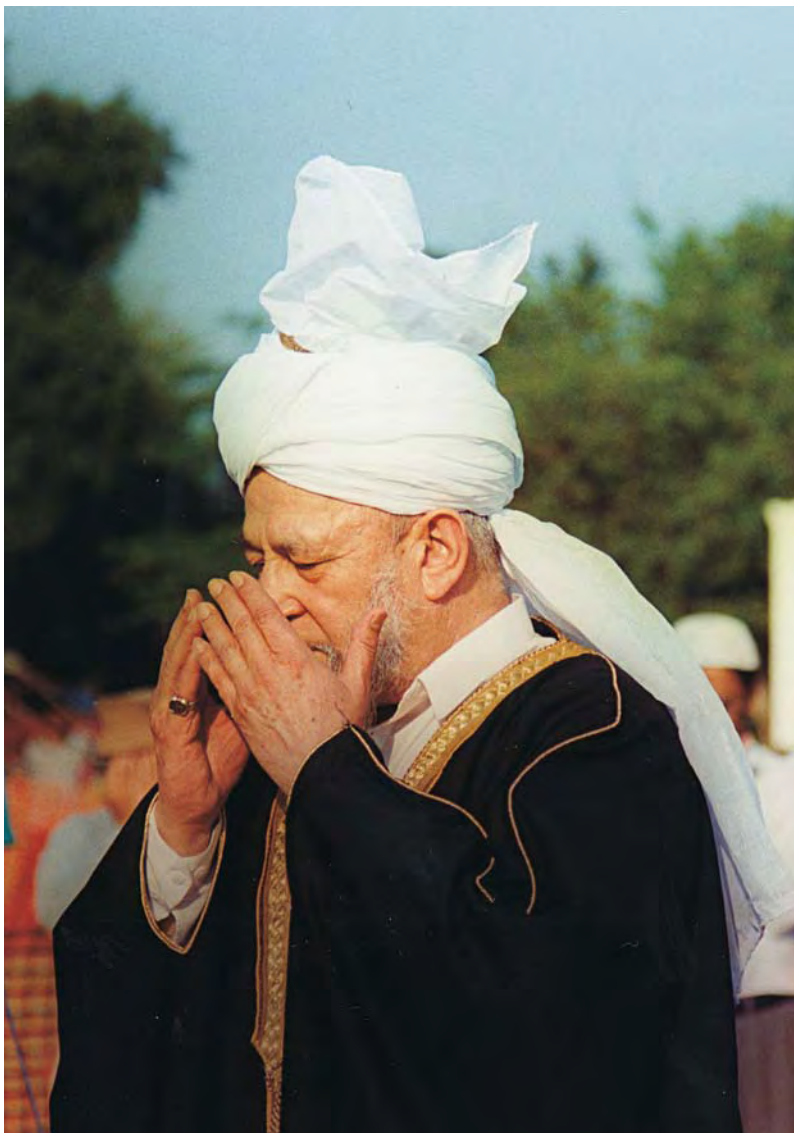
Huzur رحمه الله تعالى was always keen to establish and maintain records and for demonstrable improvements in the achievements of Khuddam. He had asked for performances to be compared to international standards, sometimes with unforeseen consequences as Arshad goes on to explain:

"In one Ijtema when announcing the results of the Shot-Putt, we announced the distance thrown by the winning Khadim, and then the World record, British record and also the Women's record. The Women's record was much further than what the Khadim had thrown! This made Huzur رحمه الله تعالى laugh."

1990, was the last European Ijtema, after this, the Ijtema's reverted back to National events as by now, each of the Nations had more firmly established Ijtema in their own countries and used the European Ijtema as a yardstick in order to improve their own structure and organisation. One of the legacies of the European Ijtemas was the relationships established between countries. These blossomed in the last few years through the aid convoys and other joint charity work coordinated through Humanity First with teams of Khuddam from various countries working together.

So in the UK, we have been very fortunate to have had our Hazur رضي الله عنه with us almost every year in our Ijtema, and to get so much personal attention and guidance to not just improve the event, but to use the event to improve ourselves. Huzur رضي الله عنه loved to meet the youth and the children and became fully immersed in the event. During the Ijtema Huzur رضي الله عنه provided invaluable guidance and advice in all spheres, from the issues of Tarbiyyat to food preparation and sports. There were occasions where Huzur رضي الله عنه expressed pleasure and at other times concern and indeed at times he would rebuke us. But this was his desire, like a father to a child, for the UK Khuddam to excel in every field.

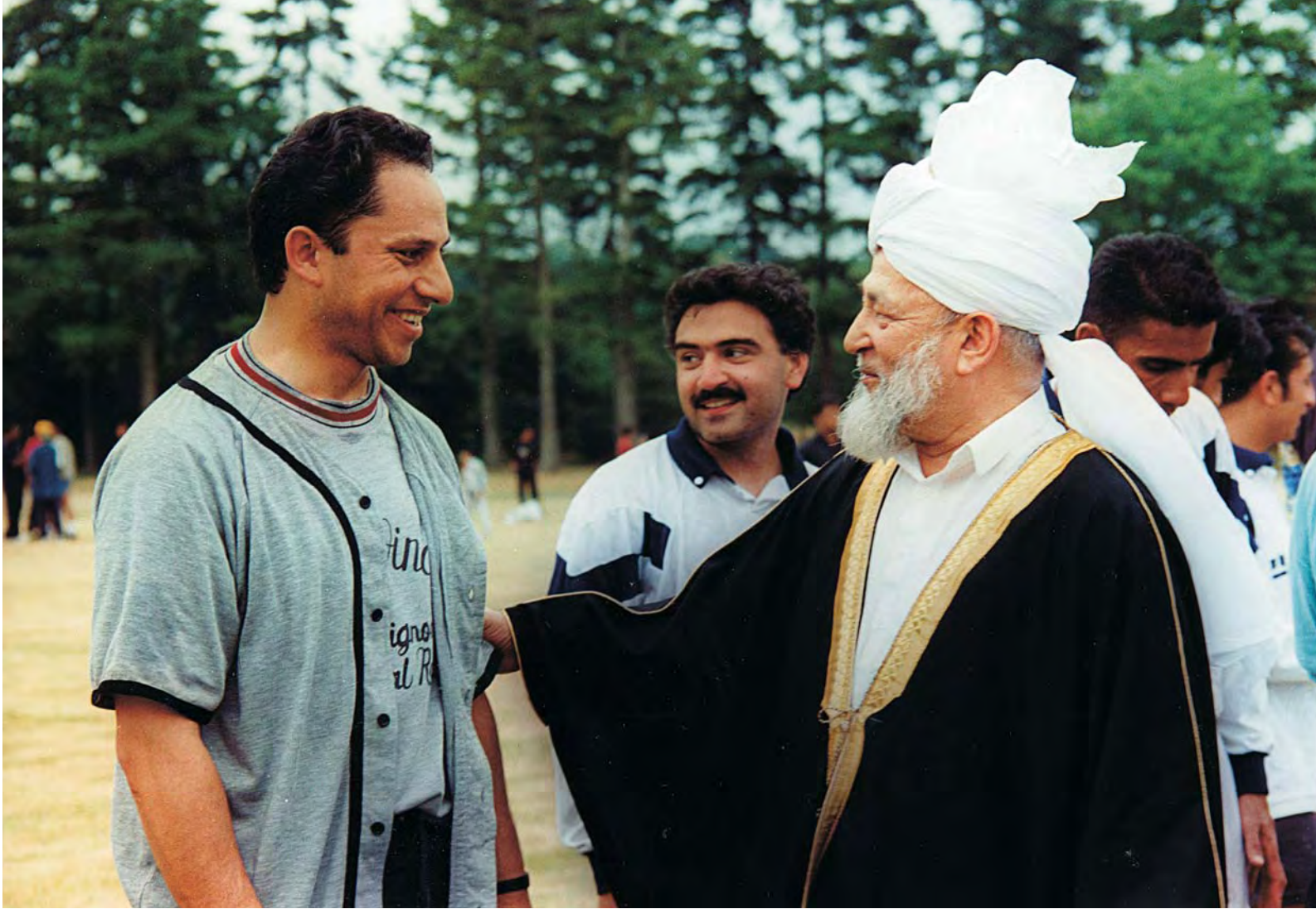
In Huzur رضي الله عنه passing we lost a personage that nurtured the UK Jama'at and for Majlis Khuddamul Ahmadiyya this was particularly significant.



**Top :** Huzur رحمه الله تعالى addresses the Khuddam at the Majlis Khuddamul Ahmadiyya UK Ijtema 2000 in Islamabad. This was a historic concluding address and was his last address to Khuddamul Ahmadiyya UK, though Question and answers did take place at later Ijtema's.

**Left:** Huzur رحمه الله تعالى at leads silent prayer after the flag hoisting session of the Majlis Khuddamul Ahmadiyya UK 1995 Ijtema in Islamabad.





**Top:** Huzur رحمه الله تعالى at the Ijtema 1995.

**Bottom:** Huzur رحمه الله تعالى at the Ijtema 2000.







## Huzur's رحمه الله تعالى guidance for students

by Dr Hammad Khan

**D**ynamism and boundless energy were the overwhelming first impressions that Hazrat Khalifatul Masih IV رحمه الله تعالى emanated. He was a polymath, a true renaissance man. Interested in everything and everyone with a desire to instil that interest in all around him. He was a man of science, a poet and sportsman; anyone who knew him could not help but be inspired.

Hazrat Khalifatul Masih IV رحمه الله تعالى had an extraordinary interest in the welfare of students. Along with this he had a strong desire that students should not waste their time at university or college. He reiterated over and over that he felt that the opportunities for a young man moving away from home to university or college were huge.

To the delight of many a young khadim he would often recount stories of his own education in London, during the fifties, when he enrolled at the School of Oriental and African Studies (SOAS). He described himself as "a not so good student" and other than in one class (Phonetics) made no great efforts. However, he did not feel that his time in London was wasted; he valued the opportunities he had to meet people from diverse backgrounds appreciating a host of viewpoints; he made friendships that were to last his lifetime and the impression he gave wherever he went was of a friendly and kind human being.

He travelled an extraordinary amount, primarily in his small second hand Morris. He drove and hitchhiked around most of England and Europe and regarded these experiences as his real education.

His flair for absorbing and understanding hundreds of different subjects and disciplines came through especially when Huzur رحمه الله تعالى spent time with students. There was no sphere of knowledge which Huzur رحمه الله تعالى did not feel wholly comfortable discussing. He amazed many with his familiarity with every subject; ranging from politics and law to the minutiae of science. His face would often light up as a young student asked him another challenging question.

The extraordinary breadth and depth in his knowledge probably came most to light on the publication of Huzur's رحمه الله تعالى book, "Revelation, Rationality, Knowledge and Truth" in which Huzur رحمه الله تعالى had gathered together a lifetime's worth of observations and thoughts on a variety of subjects in natural history, physics and human behaviour and interpreted them in the light of Islamic teaching and Quranic law.

The Umoor-e-Tuluba Department of Majlis Khuddam-ul-Ahmadyya UK organised many seminars which Huzur رحمه الله تعالى did us the honour of attending. One particular Majlis Irfan with Huzur





**Top left & Right & Bottom Left:** Huzur visits careers seminar held by Majlis Khuddamul Ahmadiyya - Umoore Tulaba.  
**Bottom Left:** In 1989 various forums were arranged where by students were able to meet Huzur and ask questions.

رحمه الله تعالى stands out; at a Student Affairs Seminar held at the London Mosque in 1999. The Question and Answer Session was held in the Nusrat Hall, a small area conducive to a relaxed atmosphere. Immediately he expressed his delight at the number of people who had attended the seminar. And as the questions came he seemed more and more relaxed, pleased with the breadth and depth of questions. First came questions on quantum physics then law and politics, medicine, biology. Huzur رحمه الله تعالى did not stall or skip a step, as was his style, he would merely pause for a few moments to gather his thoughts and then launch into a subject with vigour whilst revealing a unique and unrivalled depth of knowledge. Huzur رحمه الله تعالى was always aware of the latest theories and controversies in whatever subject he was speaking on and would seem to add a new dimension of interpretation based on his vast religious and secular knowledge. Huzur رحمه الله تعالى desired very much that young Ahmadis should go into further education, and always did his utmost to encourage this. Huzur رحمه الله تعالى was an extraordinary judge of character, and would immediately be able to sum up a person when they asked for careers advice and he would invariably advise someone according to their personal abilities and interests.

On one occasion Huzur رحمه الله تعالى expressed his desire that more young Ahmadi students should go into Law. He said that he felt that the Jamaat needed more lawyers in every specialisation and that the Jamaat needed representation on the world stage. Huzur رحمه الله تعالى was always mindful of the needs of the Jamaat when he gave careers advice and he had previously encouraged young students to take up medicine (especially Surgery) and physics. It is a testament to the affection and regard the students of the UK had for Huzur رحمه الله تعالى that we now by the grace of God are seeing a clutch of young doctors and lawyers coming to the fore in the Jamaat.

His knowledge and his ability to make a complicated subject clear, inspired many young Khuddam and is one of his most lasting legacies. May Allah bless his soul and may we live up to the aspirations that Huzur رحمه الله تعالى had for us. Ameen.



# Huzur's رحمه الله تعالى love for Squash

by Shazil Lone

Our beloved Hadhrat Khalifatul Masih IV رحمه الله تعالى enjoyed a keen interest in many forms of physical exercise, but there was one sport in which he took a particular interest - squash.

Huzur رحمه الله تعالى started the game from the basics of holding a racquet. In fact, the outstanding proponent of the game, Hashim Khan, was his original mentor and coach. Hashim was the seven-time British Open Champion and patriarch of the Khan squash dynasty, which was later to include Jahangeer Khan.

Hashim himself was from a poor background, and a member of Huzur's رحمه الله تعالى family had helped to arrange for Hashim to travel to England for the prestigious British Open Championship - regarded as the Wimbledon of squash - in the early 1950s. This is how Huzur رحمه الله تعالى, who was attending the London School of Oriental and African Studies at the time, came in contact with him. Huzur رحمه الله تعالى was able to see many of his matches including the British Open finals, in which Hashim was victorious. Huzur رحمه الله تعالى availed the rare opportunity of being coached by one of the truly all-time greats of the game and never forgot what

he learnt. Even while playing after a break of almost 30 years, or while watching matches, Huzur رحمه الله تعالى used to recall three key points of the game, which he learnt from Hashim Khan:

1. Holding the racquet with a tight grip and not letting the wrist drop;
2. Serving with a high lob into the corner of the backcourt making it as difficult as possible for your opponent;
3. Taking control of the 'T' in the middle of the court during rallies.

In 1996 Huzur رحمه الله تعالى mentioned to the then Majlis Khuddamul Ahmadiyya UK Sports Secretary (Mohtamim Sehat-e-Jismani), Mohamed Arshad Ahmedi Sahib, that he had already instructed the Majlis to introduce the game of squash to Khuddam and Atfal. At that stage he had advised Khuddam that they should use the facilities of King George's Squash Club on Kimber Road, very near to the Fazl Mosque. Four squash courts had been booked for two hours every Sunday morning on a regular basis and the attendance swelled with every session. Huzur رحمه الله تعالى asked Arshad Sahib to join the club and to inform him when it would be appropriate for them to play a game.





**Top:** A photograph of Huzur رحمه الله تعالى with the competitors and organisers of the Majlis Khuddamul Ahmadiyya Squash tournament. (1995)

Huzur's رحمه الله تعالى first game of squash was played after a gap of almost 30 years behind closed doors. After a short while, Huzur رحمه الله تعالى began to rediscover his 'court sense', started to hit the ball cleanly and, more importantly, regained his squash fitness. It was not long before people were allowed in the viewing gallery to watch him play and viewers were extremely impressed by the high quality of his game.

A regular squash court booking in clubs is 45 minutes, but Huzur رحمه الله تعالى became so keen and enjoyed playing so much that he increased the booking to two sessions. Arshad Sahib recalls: "Huzur's رحمه الله تعالى fitness was amazing. I am 51 today and am nowhere near as fit as he was back then. Huzur رحمه الله تعالى used to make a special tea with coffee and honey mixture for me, but he never used to have any himself. He just wanted to continue playing. It was a very special time for me. It was as if I had the Khalifa to myself for a couple of hours. I would come to his office and we would go together in his car to the squash club. I will cherish those memories forever."

As Huzur's رحمه الله تعالى enjoyment of the game increased, so did the number of sessions, from once weekly to up to three times a week

(other commitments allowing). A number of people enjoyed playing with Huzur رحمه الله تعالى including Major Mahmood Sahib, Huzur's رحمه الله تعالى Head of Security.

Huzur رحمه الله تعالى often recalled his playing days during his student life and mentioned that it was quite normal for him to play for a couple of hours without a break. Even during the months of Ramadhan, which fell in the summer of the 1950s, he would play some of his university friends for several hours right up to the time of Iftar.

Sadly, it was during the month of Ramadhan in the summer of 1986, that Huzur رحمه الله تعالى sustained an injury during one session that almost proved to be his last appearance on a squash court. While attempting to retrieve a ball from the back of the court, Huzur رحمه الله تعالى accidentally tripped and fell head first on to the back wall. Huzur رحمه الله تعالى instinctively turned his head just in time to avoid a full-face impact against the wall and instead fell with his face facing slightly to the right, with the result that his left eyebrow split open.

Dr Zaffar Dar, one of Huzur's رحمه الله تعالى doctors, was summoned immediately and the eyebrow was stitched in the back of Huzur's رحمه الله تعالى car with a white plaster covering the cut. Huzur رحمه الله تعالى was to deliver his weekend Darsul Qur'an that evening prior to Iftar, which used to be filmed and sent to different parts of the world (this being before MTA broadcasts had begun). Huzur رحمه الله تعالى remarked that there were people who were already against the idea of him playing squash at his age (57 at the time), and that this accident would just convince them even more for Huzur رحمه الله تعالى to give it up.

Although his squash playing days ended, his love for the sport and his support of the Khuddam tournament never diminished. Squash was introduced as a national sporting event in Majlis Khuddamul Ahmadiyya UK in 1987 and Huzur رحمه الله تعالى always graced the event with his presence at the final. During one of the finals, between Arshad Sahib and Naseer Hayat, Huzur رحمه الله تعالى arrived midway and surprised everyone by taking off his turban and picking a racquet. He asked Naseer Sahib to leave the court for a while so that he could play some rallies with Arshad Sahib. Such was his love for the game.

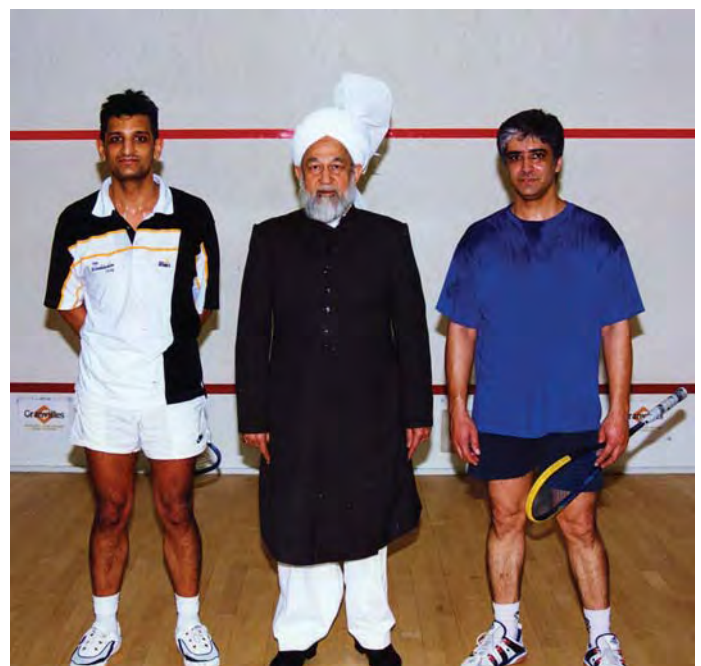
My very first event as Mohtamim Sehat-e-Jismani in 1999 turned out to be the last squash tournament Huzur رحمه الله تعالى was able to attend. It was held at the King's Club in Wimbledon. When Huzur رحمه الله تعالى arrived he took a courtside seat behind the glass wall. Arrangements were made for a senior commentator to keep Huzur رحمه الله تعالى up to speed with the game, its score and general commentary of the play. But I saw very quickly that aside from the introduction of the players, the commentator's role was redundant as Huzur's رحمه الله تعالى personal grasp of proceedings was more than enough. It was clear to see Huzur's رحمه الله تعالى appreciation and

understanding of the game, as he often sat in silence during the play, watching each subsequent manoeuvre and making any comments during the breaks in play.

It was indeed a rare and precious sight to see a man held in such high esteem by millions of people around the world, whose time was so in demand, relax and be entertained by a sport that he loved so much. It is also a testament to his simplicity as a man that he could so easily relate to the game of squash and its players, be they young or old.

May Allah bless his soul and may He permit us to fulfil the aspirations Huzur رحمه الله تعالى had for us in every sphere of life, Ameen.

**Below:** A photograph of Huzur at the Majlis Khuddamul Ahmadiyya Squash tournament.  
**Bottom Right:** Huzur رحمه الله تعالى plays squash with Arshad Ahmadi  
**Bottom Left:** Huzur with finalist of the Squash Tournament





# Huzur's رحمه الله تعالى love of sports

Our beloved Khalifatul Masih IV رحمه الله تعالى enjoyed a keen interest in many forms of sport and physical exercise including walking, badminton, cricket, football and shooting. Below are a selection of photographs.

**Top Left:** Huzur رحمه الله تعالى enjoying the sport of clay pigeon shooting. **Top Right:** Huzur رحمه الله تعالى playing cricket.

**Bottom Left:** Cricket in islamabad. **Bottom Left:** Cycling in Pakistan.







# Hadhrat Khalifatul Masih IV رحمه الله تعالى and the Foundations of Humanity First

By Kalim Bhatti

**“My mercy encompasses all”  
(Al-Qur’an 7:156)**

There is a Sufi saying that the friend of Allah is he whose generosity is like that of the river, benevolence like that of the sun, and hospitality like that of the earth (1). By any measure, Hadhrat Khalifatul Masih IV رحمه الله تعالى exuded these universal qualities of the love of humanity with the utmost sincerity, as the Promised Messiah عليه السلام said of the Holy Prophet of Islam صلى الله عليه وسلم, “his soul melted out of sympathy for mankind”(2). Charitable giving is emphasised in the teachings of all religions, but especially Islam, and particularly in the Ahmadiyya Movement; as exemplified by the Promised Messiah’s عليه السلام teaching that the “pure essentials” of being human are “love and sympathy for mankind”, which he called “earthly perfection”(3), and the work of the Jama’at, namely institutions such as the “langar khana” and the Nusrat Jehan Schemes (the building of schools and hospitals) in Africa.

In the very first year of his Khilafat, Huzur رحمه الله تعالى identified “three creative principles” of the Holy Qur’an relevant to the development of Humanity First’s ethical background: Absolute Justice, Kindness and Kinship:

“Indeed Allah requires you to abide by justice, to treat with

grace and to give  
like the giving of kin to kin” (Al Qur’an 16:91)

Huzur’s رحمه الله تعالى view on charitable giving was deeply rooted in the Islamic teaching, asserting in a lecture in 1990 at the University of Seville (4) that although Islam instigated an “institutionalised” mode of spending on the poor, it lays an emphasis on the non-institutionalised methods, or Sadaqa. It is this voluntary giving out of benevolence (Ihsan), or the art of returning more than others’ dues that would lead to the highest stage in human relationships, that of “Ita’i Dhill-Qurba”, which Hadhrat Sahib described as “a spontaneous expression of love and care, as experienced by a mother for her child” (5). Indeed, the mother’s unconditional love became a signature metaphor for the exemplary qualities of the servitude and sympathy he wished members of the Movement to try to attain throughout the Sermons of his tenure. The spirit of charitable giving should be to give “without any trace of affectation” (6)

Delivering a lecture in 1990 at the Queen Elizabeth II (7) Conference Centre in London, Huzur رحمه الله تعالى pinpointed many of the characteristics of capitalism that have created an imbalanced and unjust society, suggesting the necessity for charity based on Islamic guidelines of absolute justice. It was really part of Hadhrat Sahib’s insight into the application of the finer points of all areas of Islamic





**Top:** Huzur رحمه الله تعالى meets with a Humanity First team about to leave for a trip abroad to deliver aid to the needy.

philosophy that he was able to interpret so skilfully in the context of today's society

Then, in 1992 in his Friday Sermon of 28th August during the height of the hunger crisis in Somalia, Huzur رحمه الله تعالى discussed how simply the thought of the torment and starvation the people were suffering there caused severe restlessness of the heart. In fact, Huzur رحمه الله تعالى iterated that the heart is obliged to be affected by the sorrows of its fellow man, indicating the humanity of an individual. Huzur رحمه الله تعالى also mentioned here that the Jama'at was already trying to help the people of Somalia, but problems had arisen in coordinating with the relief organisations established there, largely controlled by western nations, and in utter frustration of wanting to help all we could in some way, our aid was handed over to these organisations

But it was in 1993 that Khalifatul Masih IV رحمه الله تعالى perceived that the need, time and opportunity had arisen for Jama'at Ahmadiyya to set up an international organisation to serve humankind throughout the world, without distinction of colour, race or creed. Under direct instructions of Huzur رحمه الله تعالى, Majlis Khuddamul Ahmadiyya UK undertook a programme of humanitarian aid relief convoys to assist the victims of the tragic war in the former Yugoslavia. Once the

convoys, which went directly into the heart of Bosnia, Croatia, Hungary and Slovenia, were established, Hadhrat Sahib approved the name of the proposed international charity as 'Humanity First'. Huzur رحمه الله تعالى advised that this organisation should not limit itself with involving Ahmadi's, but other "noble souls" also. Huzur's vision was to establish a charity that would promote the highest ethical action, safeguard the preservation of human life and dignity above all other considerations, and through it, symbolise the unity and brotherhood of humankind. Finally it should be a non-political, non-sectarian agency.

Throughout his Khilafat, Huzur رحمه الله تعالى emphasised in his sermons that we must inculcate the attitude of universality not only among all Ahmadi's, but that there should be a feeling of "oneness", of belonging to humanity, and that no geographical or racial barriers should be permitted (8).

In fact, without the personal support of Hadhrat Khalifatul Masih IV رحمه الله تعالى, Humanity First could not even have grown out of its conceptual vision. If we analyse simply how Humanity First is funded,



the main source is through direct appeals to the public, and the source of the inspiration to give within the Jama'at has been Huzur رحمه الله تعالى, from its beginnings, right up until the final "Iraq Appeal" just weeks before his sad demise. There have been countless occasions where our fundraisers have stood open handed before a Friday Sermon, or Eid Sermon, and with the blessing of Huzur رحمه الله تعالى thousands have been collected in one day. Huzur رحمه الله تعالى stood as the figurehead, the symbol of what Humanity First attempts to achieve: compassion for our fellow man, unity and love.

Throughout the world we have put his message into practice, even before the inauguration of Humanity First, the emphasis on charitable schemes was abundant, for example the Jama'at's work in West African hospitals, the worldwide enrolment of thousands of blood and kidney donors, cycle runs and marathon walks to name but a few altruistic outlets that Huzur رحمه الله تعالى encouraged during his tenure. In fact it was on our beloved Imam's arrival and encouragement that raising funds for charities such as Save the Children Fund and Great Ormond Street were instigated by Majlis Khuddamul Ahmadiyya UK.

Although Humanity First is a "non-religious" charity, its entire basis is ground in the universal Islamic values of justice and fairness to friends and foes alike in every sphere of human interest, and the demolishing of discriminations within man, again, advocating the spirit of Ita'i Dhill-Qurba.

Part of his humanistic approach in all matters can be found in Huzur's رحمه الله تعالى propagation of homeopathy, a economically viable, and often free alternative that the Ahmadiyya Jama'at provide for those in need who could never afford expensive pharmaceuticals. Yet the true beauty of his nature was found in the personal attention Hadhrat

Sahib would give to hundreds of thousand of members of the Movement who would write to him regularly regarding treatment with homoeopathy. This personal involvement was also to be found during Humanity First's convoys to the former Yugoslavia, where he constantly corresponded to many individual victims, thus giving such comfort that we who are fortunate in our lives of abundance could never realise.

He also advised and showed by example, in the light of the Holy Qur'an, not just what to give, but how to give. Huzur رحمه الله تعالى repeatedly emphasised that giving something that one would be ashamed of receiving from anyone else could not be defined as alms:

"Do not select out of it for charity that which is worthless" (Al-Qur'an 2:268)

Humanity First's motto, "serving mankind," was also inspired by Huzur's رحمه الله تعالى incisive understanding of the Islamic concept of service affirming that:

"You will remain the best as long as you are you are service minded" (9)

It must be kept in mind that Humanity First is not merely a reactive disaster relief organisation, Khalifatul Masih IV رحمه الله تعالى continuously discussed the concept of giving from ones "self" not only from wealth, which is why the "Learn a Skill", "Education Sponsorships" and now Orphanages have been instigated in West Africa and South America. Huzur رحمه الله تعالى has explained that the basis of giving from what one possesses is taught in the Holy Qur'an:

"And the true believers spend in Our cause whatsoever We Ourselves have bestowed upon them." (Al-Qur'an 2:4)





**Top:** A truck loaded with Humanitarian Aid.

**Left:** Huzur رحمه الله تعالى meets with Humanity First members

And that this goes beyond simply our possessions, but also our faculties, human relationships, honour, peace and comfort. It is difficult to conceive the depth with which Khalifatul Masih IV رحمه الله تعالى has elucidated the concept of giving. Notably, there is the recurring encouragement that all sections of society should participate in God's cause:

"All that is required is that you should spend something of which God has given you. The scope of something is so variable that that even ordinary, weak people who do not have the strength to make substantial sacrifices can at least participate to whatever degree they can afford" (10)

Yet again, this advice has proved invaluable to Humanity First, in that it has been the sacrifices of the Ahmadiyya Community both in

monetary terms but as much in the voluntary time that members have given whenever the need has arisen, from its inception throughout the Bosnian War, through to the Sierra Leone and Kosovo Crises, up until the India and Turkey Earthquakes, the Water for Life, Feed a Family and I.T. Projects, all the aid workers and the management of Humanity First have been, and are unpaid volunteers. For every appeal, for every scheme Khalifatul Masih IV رحمه الله تعالى always led by personal example, by donating not only his time, but substantial funds from his personal reserves, into every cause.

In the last nine years, Humanity First has been able to extend its operations in fifteen countries and, thanks to the commitment of its members and the prayers and advice of Huzur رحمه الله تعالى its work is growing daily. By the grace of Allah, the organisation has been distinguished by the most unique of patrons imaginable in Huzur, one whose vision of uniting humanity through the continuous practical devotion to a noble cause will be sorely missed. It is said that that there is no path shorter to Allah than that of bringing solace to hearts, and this bringing comfort to the hearts of the needy and destitute will remain the abiding legacy of Hadhrat Khalifatul Masih IV رحمه الله تعالى. May Allah bless his soul for his dedication, compassion and love for humanity. Ameen.

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## Huzur رحمه الله تعالى with Majlis-e-Amila. A journey through the years



Hadhrat Mirza Tahir Ahmad رحمه الله تعالى, Sadr Majlis Khuddamul Ahmadiyya Markazia  
with Majlis Amila Khuddamul Ahmadiyya Lahore (1968 -1969)



Hadhrat Khalifatul Masih IV رحمه الله تعالى, with the Majlis Amila Khuddamul Ahmadiyya UK (1988 - 1989)  
This photo was taken under the Sadarat of Rafiq Ahmad Hayat Sahib, the 1st Sadr of Majlis Khuddamul Ahmadiyya UK





Hadhrat Khalifatul Masih IV رحمه الله تعالى , with the Majlis Amila Khuddamul Ahmadiyya UK (1994 - 1995)  
This photo was taken under the Sadarat of Sayed Ahmad Yahya Sahib, the 2nd Sadr of Majlis Khuddamul Ahmadiyya UK



Hadhrat Khalifatul Masih IV رحمه الله تعالى , with the Majlis Amila Khuddamul Ahmadiyya UK (1999 - 2000)  
This photo was taken under the Sadarat of Maulana Ibrahim Ahmad Noonan Sahib, the 3rd Sadr of Majlis Khuddamul Ahmadiyya UK and is the last photo of the Majlis Khuddamul Ahmadiyya Amila with Hadhrat Khalifatul Masih IV رحمه الله تعالى





An interview with

# RAFIQ AHMED HAYAT SAHIB

First Sadr

of

1988 - 1992

Majlis Khuddamul Ahmadiyya UK

Rafiq Ahmed Hayat has enjoyed a distinguished Jama'at career, starting in the 1960s when he became the first Secretary Atfal in the UK. In October 1988 he was appointed National Qaid of Majlis Khudamul Ahmadiyya UK and was the first Sadr Majlis Khuddamul Ahmadiyya UK. Later he served as Sadr Majlis Ansarullah UK, Chairman of MTA International and as Editor of The Review of Religions. Currently he is serving as Amir Jama'at UK.

### First Recollection

In 1981, during my visit to Pakistan, Hadhrat Chaudhry Muhammad Zafrulla Khan Sahib requested me to hand certain members of the family of Hadhrat Mirza Ghulam Ahmad عليه السلام, signed copies of his translation of the Holy Qur'an, which had just been published. One of the houses I had to visit was that of Sahibzada Mirza Tahir Ahmad Sahib رحمه الله تعالى. Unfortunately he was attending a press conference that day and therefore I did not get the opportunity to meet him. Later, whilst still in Pakistan, I met my brother-in-law who told me to listen to a tape of the same Conference. The way that Mian Tahir رحمه الله تعالى had tackled the major points of contention regarding the Jama'at within such a short period of time was truly amazing, so much so that I decided to bring the tape back to the UK and played it at a Jama'at study circle in London. That was my very first introduction to Huzur رحمه الله تعالى. The following year, of course, Sahibzada Mirza Tahir Ahmad Sahib رحمه الله تعالى was elected Hadhrat Khalifatul Masih IV.

On 30th April 1984, I remember getting a call early in the morning to come

immediately to The Fazl Mosque. There were lots of people present. When Huzur رحمه الله تعالى arrived there was a lot of commotion. Despite his long and difficult journey, Huzur رحمه الله تعالى wasted no time and initialised daily Majlis-e-Irfan sessions. The day after his arrival I was on duty at the second gate of the Mosque. Huzur رحمه الله تعالى was walking down with Mubarak Saqi Sahib. As Huzur رحمه الله تعالى passed he waved his hand in our direction and then said something to Saqi Sahib. It was only afterwards that Saqi Sahib came to me and said Huzur رحمه الله تعالى had been enquiring about you. This was Huzur's رحمه الله تعالى first introduction to me. I was amazed that Huzur رحمه الله تعالى had picked me out of such a large crowd.

### Huzur's رحمه الله تعالى Association with Khuddamul Ahmadiyya

The moment Huzur رحمه الله تعالى arrived he took a lot of interest in the Khuddam. I think he realised there was a lot of room for Tarbiyyat. If you grow up in Rabwah, these things came naturally. The way Huzur رحمه الله تعالى decided he would conduct our Tarbiyyat was by creating a strong bond with the youth. He realised a lot of work had





**Top:** The Centenary cycle marathon arrives at the Fazl Mosque. Huzur رحمه الله تعالى is seen smiling as the late Aftab Ahmad Khan, Amir Jama'at UK guides the cyclist in. Rafiq Hayat Sahib, Sadr Majlis Khuddamul Ahmadiyya is wearing the centenary sweatshirt.

to be done in that area, and maybe he also knew that we were going to be his helpers for the future.

Firstly he taught us the very basics, about service to humanity and so on. Huzur رحمه الله تعالى also promoted the idea of involving Khuddam in programmes such as the Marathon Walks. For the first Walk we had to organise four different routes into Islamabad. Huzur رحمه الله تعالى graciously came along all four routes with us, spoke with us and took photographs with us. That was part of the bonding process.

### Training

In October 1988, the then Amir, Aftab Khan Sahib, called me and said Huzur رحمه الله تعالى had instructed that I should take over responsibility for Majlis Khuddamul Ahmadiyya UK. The European Ijtema took place in Islamabad only three after my appointment and proved to be a great learning experience for me personally. One thing I noticed was that Huzur رحمه الله تعالى

was physically very fit and it was a real effort to keep up with him. During the Ijtema, Huzur رحمه الله تعالى conducted a Majlis-e-Irfan Session. As soon as the Session was over he immediately got up and left. Everything happened so fast, that I didn't even have a chance to put on my shoes. So I quickly ran after him in my socks right into the mud! There was a car waiting outside with its lights on and Huzur رحمه الله تعالى enquired about its occupants. I replied that I didn't know, but I think Huzur رحمه الله تعالى was trying to teach us to be aware and have a total sense of everything around you. Huzur رحمه الله تعالى then asked me about certain Khuddam who were on duty and I didn't know their names. Again this was training in the sense that one should know his people, not simply by name but also their background.

Another important piece of advice Huzur رحمه الله تعالى gave was that whenever the Khalifa of the time is present, the organisers should use the best person for Tilawat and Nazm. This was the very basic training that

we needed in those early days.

### Leadership

Huzur رحمه الله تعالى was able to bring out the very best in each and every individual. We started to do things that we could never have imagined. After the first European Ijtema, things started to take shape. Another part of our training was that whenever I used to accompany Huzur رحمه الله تعالى to the prayers, I would walk behind the guards. However, Huzur رحمه الله تعالى would beckon me to come forward and whilst walking to the Mosque he would grasp my hand with great affection and give his instructions and advice regarding Khuddam affairs. During the earlier days, due to less hectic activity schedule, we would often informally invite Huzur رحمه الله تعالى to our events and he would always respond affirmatively. In those days Huzur رحمه الله تعالى graciously attended almost every Khuddam function, including badminton, squash and other such tournaments.





### 1989 - Centenary Year

We held various events to commemorate the Centenary Year in 1989. One programme that Huzur رحمه الله تعالى was particularly pleased with was the cycle marathon from Bradford to London. Throughout the organisation of that event he took great interest and always asked me about its progress. It was a great event in which all members of the Jama'at were in some way involved. We also enjoyed a lot of press coverage. I remember we presented Huzur رحمه الله تعالى with a bicycle as a gift to commemorate the event. Huzur رحمه الله تعالى immediately rode the bicycle and showed us his skills by jumping up some small steps!

Another major event was Huzur's رحمه الله تعالى historic lecture at the Queen Elizabeth II Conference Centre. Many intellectuals and academics were present for that address which was later published in the form of a book entitled Islam's Response to Contemporary Issues. It was a passionate speech that very much impressed the attendees. We also arranged a number of press conferences that led to national papers writing detailed articles on the Jama'at.

In the same year we had a memorable "Jama'at Day" at Islamabad where we organised merry-go-rounds and bouncy castles for the children. It was truly a proud moment in the Jama'at's history.

### The Centenary Interview

We were very fortunate that during the centenary year, Huzur رحمه الله تعالى very kindly accepted our request for an interview regarding his earlier life and in particular his time with his father,

**Top:** 24th March 1989. Huzur رحمه الله تعالى is walking to the stage in the field from where Huzur رحمه الله تعالى watched the 'Atfal March past'.

Hadhrat Musleh Mau'ood رضي الله عنه. This interview was taken over two separate sessions and lasted approximately six hours, and was published in the Khuddam Centenary Souvenir. This was a very historic interview covering various aspects of his life, to include his student days in London, his relationship with various prominent persons such as Zulfiqar Ali Bhutto, Wali Khan and Mangle. He also related some very funny incidents of his personal experiences with some well known personalities within the Jama'at.

### Mubahala

In 1988, Huzur رحمه الله تعالى had issued a Mubahala challenge to Ziaul Haq, the then President of Pakistan who had been actively persecuting the Jama'at. Zia perished as a result of that challenge, dying in a plane crash. When news came about his death, Huzur رحمه الله تعالى immediately instructed us to purchase sweets and distribute it amongst Jama'at members. He also directed that different coloured lights be placed on the Fazl Mosque. He must have seen some hesitation in my eyes, and he then explained that we were not celebrating the death of a person, but rather the glorious fulfilment of Allah's decree.

### Power of Prayers

Huzur رحمه الله تعالى always made a point of emphasising the power of prayers, and I would always request him for his special prayers





before important events. Such requests were often made as Huzur رحمه الله تعالى made his way from his flat to the Fazl Mosque at prayer times. He had a special way of showing his love and affection, and on many occasions he would hold my hand all the way to the Mosque whilst giving his instructions and advice.

I remember that during a particular Majlis Khuddamul Ahmadiyya Ijtema, the whether on the first day was so bad that we feared the entire event would be ruined. On the opening session I requested those present to pray earnestly that God improve the whether. In spite of a bad forecast, the weather changed almost immediately and by the grace of Allah the ijtema was a great success. In fact reports were received that in the immediate vicinity of Islamabad the rainfall was extreme and unrelenting, but as soon as one arrived at Islamabad it stopped almost immediately. I later related this incident to Huzur رحمه الله تعالى and during the closing session as I was reading my report, Huzur رحمه الله تعالى stopped me and asked me to relate this incident as it was confirmation of how Allah responds to prayer.

#### *Atfal Rally*

Once I mentioned to Huzur رحمه الله تعالى that I felt that the Atfal did not receive the attention they deserved during Khuddamul Ahmadiyya Ijtema, and perhaps it was appropriate to organize a separate Ijtema for them altogether. So I sought his guidance on this issue and this is how the Atfal Rally was born.

There is an interesting story about the first rally. A couple of days before the event, Huzur رحمه الله تعالى beckoned me in the normal way after Maghrib Prayers at the Fazl Mosque to enquire about the Atfal

Rally. As was normally the practice in those days, I requested Huzur رحمه الله تعالى to grace us with his presence at the Rally. Unfortunately Huzur رحمه الله تعالى informed me that he had already made plans for a family trip to Devon and Cornwall that same weekend, and thus he would be unable to attend. As Huzur رحمه الله تعالى entered his office outside, I turned to Major Mahmood Sahib and said that perhaps Huzur رحمه الله تعالى will make it back on Sunday in time for the final session, to which Malik Ashfaaq Sahib immediately responded that there was absolutely no chance. I responded by saying that at least we can pray.

Huzur رحمه الله تعالى left for his trip as planned, and to my absolute surprise I received a message late Saturday night confirming that Huzur رحمه الله تعالى and the Kaafila had arrived back in London! Huzur رحمه الله تعالى then related the following story at the final session of the first Atfal Rally. It transpired that when Huzur رحمه الله تعالى and his family had reached Devon and Cornwall, every hotel was fully booked - not a single room was to be found anywhere! Huzur رحمه الله تعالى said that he had been perturbed by this because it was very unusual. However, the unusual circumstances were explained to him the following morning by Major Sahib who said that a prayer duel had taken place between Sadr Majlis Khuddamul Ahmadiyya and Ashfaaq Sahib – and it appeared that Sadr Sahib had won! Huzur رحمه الله تعالى was able to attend the Rally after all and he always took great personal interest in the event.

#### *Khuddam Ijtemas*

Huzur's رحمه الله تعالى immense love for the Khuddam was evident by his active and keen participation in all our events. At the Khuddam Ijtemas at Islamabad, Huzur رحمه الله تعالى would arrive on Friday



**Top:** The Jalsa Main Gate team in Islamabad prepared a barbecue for Huzur رحمه الله تعالى after his morning walk. Huzur رحمه الله تعالى affectionately referred to them as the “Dukes of Barbecue”

evening and stay the whole weekend. He took great interest in every aspect of the Ijtema, so much that he would bring his own private tent and would instruct the security staff to put it up so that it could be used by his grandchildren. Huzur رحمه الله تعالى would also look at all the Khuddam tents and sample each region's barbecue. He would great interest in innovative style and design of the tents.

In the final session at one Ijtema, Huzur رحمه الله تعالى directed everyone's attention to the fact that they should know their Salat with translation and also be able to read the Holy Qur'an properly. This was the next level of Tarbiyyat and that was his style.

#### *Love for Sport*

Huzur رحمه الله تعالى was an avid sports player. He would always attend the various tournaments organized by Majlis Khuddamul Ahmadiyya, and in particular he was a big fan of cricket, squash, hockey and badminton. In fact I remember that during the late 1980s we made arrangements for Huzur رحمه الله تعالى to play squash at the sports club on kimber road. He would play once or twice a week with various squash players, including Major Mahmood sahib, Arshad Ahmadi and Naseer Hayat.

Many people will remember his love for Kabaddi, a game that was clearly close to his heart since he had been an excellent player himself during his youth. Huzur رحمه الله تعالى also enjoyed clay pigeon shooting, and some arrangements were made in Islamabad soon after his arrival in this country. Even during his illness, Huzur رحمه الله تعالى continued to play badminton with members of his security staff in the Mahmood Hall at the London Mosque.

#### *Dedication*

I remember when I first learned about Begum Sahiba's ill-health. It was the weekend of the Marathon Walk and we had our traditional barbecue. I suggested to Huzur رحمه الله تعالى that he should not go out of his way to attend, but Huzur رحمه الله تعالى said that he would first visit his wife at the hospital and then join us for the event. Huzur رحمه الله تعالى very graciously stayed with us for the whole evening. As he was leaving he conveyed his apologies for not being able to participate the following day as he wanted to be with Begum Sahiba. It was evident from his life that he always put the Jama'at before personal issues. Even during that difficult period, he was able to spend time with us.

#### *Love and Respect for Neighbours*

On occasions such as Christmas or Eid, Huzur رحمه الله تعالى would instruct us to send gifts on his behalf to neighbours around the London Mosque, and during the mango season when mangoes from his farm in Pakistan would arrive, he would have us distribute some to the neighbours. He instructed me to organize individual dinners with each household in the vicinity of the Fazl Mosque. He would spend a great deal of time with the neighbours over such dinners to create a bonding, which in a number of cases remained till his demise. A number of them wrote some very heartfelt condolence letters in which they expressed their deep sense of loss at his demise.





**Top:** Huzur رحمه الله تعالى walks to the Jalsa Gah in Qadian.

He also used his Question & Answer sessions as a means of reaching out to people. He loved challenging questions, and had the ability to speak at great depth on such a wide variety of subjects, that he often left specialists on a particular subject astounded by his level of knowledge. On one occasion he asked my opinion regarding internet security. I replied that I was no expert in Information Technology, and he handed me a magazine about 'firewalls'. He told me to go away and read it, and come back to discuss it with him in greater depth later.

#### *Barbecues*

During Jalsa Salana, Huzur رحمه الله تعالى used to go for walks after Fajr. I would also accompany him and he would occasionally stop at the main gate and chat to the Khuddam. Often the Khuddam would have a barbecue waiting for him and Huzur رحمه الله تعالى would sometimes take the skewer and eat the kebab as he was going back to his residence. That was a very special moment for the boys on the Gate.

#### *Love for Food*

Huzur رحمه الله تعالى had a very distinct and highly developed taste for food. He was always trying out new recipes and encouraged us to use such recipes in our events. He was very fond of BBQs, and I remember that during the Majlis Khuddamul Ahmadiyya Ijtemas, he would visit all the regional and individual BBQs to taste the food and give his personal opinion. He was particularly fond of green chillis with his food, his water was always chilled, and he preferred Gharoori i.e. the crusty base of sweet rice. He also preferred his naan

to be slightly hardened and crusty.

In one of the last Majlis Khuddamul Ahmadiyya Ijtemas attended by Huzur رحمه الله تعالى, I remember that he particularly enjoyed barbecued prawns.

#### *Outstanding Memory*

Another quality of Huzur رحمه الله تعالى was his knowledge of so many family backgrounds. At one Ijtema we had a martial arts exhibition and Huzur رحمه الله تعالى asked me to introduce the organiser, Khalid Jamal. When I finished introducing him, Huzur رحمه الله تعالى replied: "Is that all?!" Then Huzur رحمه الله تعالى went into detail about Khalid's grandfather and his history in Mauritius! Huzur's رحمه الله تعالى in-depth knowledge about the members of the Jama'at from all over the world was exceptional, and furthermore he was also able to trace their family trees which sometimes extended back many generations. Sometimes the information would be news to the individual themselves.

#### *Research Teams*

Huzur رحمه الله تعالى would ask us to undertake in-depth research on various topics, and then we would meet him sometimes two or three times a week to discuss the information obtained. These sessions were often quite informal and as they would last two or three hours, Huzur رحمه الله تعالى would entertain us with his good sense of humour and would often have interesting confectionary for us.

One day I received a phonecall from the Private Secretary to Huzur



**Top:** Huzur رحمه الله تعالى delivers a Jalsa address in Qadian.

رحمه الله تعالى, instructing that we needed to have confirmation of the statement that 'the thread of a spider's web is stronger than steel,' and that he was going to use this reference in his dars that evening. I was concerned how I was going to find this information under such a small timescale, but Allah came to our rescue again. I phoned Naseer Dean Sahib and requested him to go to Waterstones and see if we could find something in Richard Attenborough's book. Naseer called me back excitedly within half an hour and said that he had randomly opened the book, and on that very page he had found the relevant information, yet another sign of Allah's blessings.

As a result of our in depth research, Huzur رحمه الله تعالى instructed me to start publishing our research in the Review of Religions, and indeed he instructed me to take responsibility for the magazine. A team was put together and under Huzur's رحمه الله تعالى guidance we were able to change the style of the magazine to make it more user friendly, whilst focussing more on contemporary issues in light of the religious edicts. Later I became involved in MTA International, again a very exciting and amazing period. This is of course a huge chapter in the history of the Jama'at in itself. It was the training that we had received from Huzur رحمه الله تعالى through Majlis Khuddamul Ahmadiyya that allowed us to take on these bigger tasks. The process of training continued throughout Huzur's رحمه الله تعالى lifetime.

#### Advice

Huzur رحمه الله تعالى once told me that a person never gets sick from hard work, but rather illness arises due to worrying and stress. He said that one could work seven days a week and lead a perfectly healthy life, as long as stress levels were kept low. I have always

remembered this sound advice and tried to incorporate it into every aspect of my life.

#### That Morning

The previous night we had sat in Huzur's رحمه الله تعالى company during the Majlis-e-Irfan session. He had been very joyous and answered questions in his normal loving way, and particularly enjoyed some personal incidents related by Chaudhry Rashid Sahib. The Majlis ended with hearty laughter. The following morning I received a call around 9.30am from Sahibzada Mirza Luqman Sahib who told me to come to the Fazl Mosque straight away. A lot of things went through my mind as I was making my way but never did I think it was that serious. When I reached the Fazl Mosque, there was no one in the compound except for the security guards. There was complete silence. I met Mian Luqman Sahib in the library. I remember the look on his face, he gave me the news and then took me to Huzur's رحمه الله تعالى room where Dr Noori Sahib was present. I touched Huzur's رحمه الله تعالى hand and it was still warm. I went completely numb, it was very painful, and I was not really accepting what I was seeing.

We contacted the then Nazir-e-Aala in Pakistan, Sahibzada Mirza Masroor Ahmad Sahib, who guided us and also instructed us not to disclose anything until he called us back. I stayed upstairs, whilst Dr Mujeedul Haq was called and asked to get the death certificate issued immediately. Dr Haq and Mian Luqman Sahib both went to Wandsworth Town Hall where Huzur's رحمه الله تعالى death was registered and the certificate obtained.





By this time people started arriving in the compound for the regular Saturday Children's Class. I sent a message that the class was cancelled without giving any reason. I also got in touch with Tony Coleman MP and asked him to come and see us. The rest is history and well documented.

I feel very blessed that I had the opportunity to work with the one of the greatest people that I will ever know. Huzur رحمه الله تعالى had such a great personality, such great humour, such a lovely smile. Somehow he made you feel so good about yourself and made you feel very special. He taught me everything, he loved me, he trained me, he prayed for me, he looked after my family. We grew up under his guidance. He has left us with very fond memories.

Top: Huzur رحمه الله تعالى watches sports events at the Khuddam Ijtema



An interview with

# SAYED AHMAD YAHYA SAHIB

Second Sadr

of 1992-1998

Majlis Khuddamul Ahmadiyya UK

Sayed Ahmad Yahya was born in Lahore and raised in Rabwah where he studied at Taleemul Islam High School and College before completing his BSc in Maths & Physics. He is son of Sayed Abdul Hayee Sahib, who is Nazir Isha'at Tasneef in Sadr Anjuman Ahmadiyya Rabwah. In 1988 he migrated to the UK and four years later was appointed as Sadr of Majlis Khuddamul Ahmadiyya UK by Hadhrat Khalifatul Masih IV, a post he held for the maximum three terms. He is now serving the Jama'at as Naib Amir UK and Chairman of the charitable trust 'Humanity First'.

### First Recollection

As a Khadim in Rabwah, I had helped in the department of translation within Sami' Basri during the Jalsa Salana. The department was headed by Muneer Farrukh Sahib, who was also responsible for relaying telecom facilities within Kasre Khilafat and the Private Secretary's offices. When Huzur رحمه الله تعالى was elected Khalifa the new Kasre Khilafat was not yet functional. I was introduced to Huzur رضي الله عنه through working in the Private Secretary offices, installing and testing the telephone system in the whole complex. I had a few opportunities to fix the internal telephone system in Huzur's رحمه الله تعالى office and that's how my personal relationship and bonding with him started.

### Sadr Majlis Khuddamul Ahmadiyya UK

In November 1992, at Huzur's رحمه الله تعالى suggestion, I moved from Southall to be closer to the Fazal Mosque, so it could be more convenient to serve the Jama'at. Majlis Khuddamul Ahmadiyya UK was holding its annual Shura around this time. I had already scheduled to visit my parents in Pakistan and so could only attend the first day of the Shura, thus missing out on the election. I received a fax in Rabwah with the news that

Huzur رحمه الله تعالى had appointed me Sadr Majlis Khuddamul Ahmadiyya UK! I had no idea that I was going to be Sadr and I remember asking my father: "Are you sure this is correct?" That's how surprised I was. When I arrived back in the UK I met Huzur رحمه الله تعالى who said: "Come here, Sadr Sahib!" I became emotional that the Khalifa of the time had called me "Sadr Sahib". Huzur رحمه الله تعالى told me not to worry and assured me everything would be fine, insha'Allah. He instructed me to form my 'Aamla' before we discussed things further.

### Tabligh

Huzur رحمه الله تعالى asked us to organise Tabligh sittings in the form of Q&A sessions where guests would be invited to an audience with Huzur رحمه الله تعالى. We were in competition with Majlis Ansarullah as to who could bring the most guests. This was Huzur's رحمه الله تعالى way of encouraging us to do better. Sometimes Huzur رحمه الله تعالى would set us a target for the number of guests we should bring and then he used to comment on the quality of questions. On many occasions the same question was asked but Huzur رحمه الله تعالى would always answer in detail each time.





### *Jalsa Hospitality*

One area where Huzur رحمه الله تعالى would not compromise was hospitality. He wanted us to give the best quality of service to the guests of the Promised Messiah عليه السلام. He did not want a single guest to return home unhappy and he would constantly remind the volunteers with quotations from the Promised Messiah عليه السلام. He would issue instructions and explain how to take care of every guest, from Kings, diplomats to the common man.

Huzur رحمه الله تعالى himself taught us how to receive guests and what menus to prepare. He would also enquire about the sleeping arrangements for the guests from abroad, especially Pakistan, and even personally check to see if the beds prepared for them were comfortable enough.

On one occasion Huzur رحمه الله تعالى received a complaint that the private stalls were charging too much. Consequently, Huzur advised that the auxiliary organisations should also set up stalls selling items at affordable prices that would allow people from overseas to enjoy the Bazaar. He told Khuddam to provide quality service with low prices and the aim should be not to

**Top:** A photograph of Huzur رحمه الله تعالى at a Majlis Khuddamul Ahmadiyya Question and Answer session in Islamabad during the Ijtema

make any profit.

### *Affection for Youth*

We were immensely fortunate that Huzur رحمه الله تعالى regularly attended both the Khuddam Ijtema and Atfal Rally. Huzur رحمه الله تعالى used to be so happy when he was amongst children and the youth. During the Question and Answer sessions the Atfal would keep queuing yet Huzur رحمه الله تعالى would never get tired and answered all the questions. One child used to ask Huzur رحمه الله تعالى the same question every year but Huzur رحمه الله تعالى enjoyed such moments. On occasions Huzur would use humour and jokes and therefore create a very relaxed environment.

Traditionally, Huzur رحمه الله تعالى used to grace the Khuddam Ijtema with his presence on Saturday and Sunday of the event.. One year we decided to start the Ijtema on the Friday with a Question and Answer Session in the evening, giving us a record attendance for a Friday. This really delighted Huzur رحمه الله تعالى.

He particularly enjoyed watching the sports events – Tug of war & Kabaddi were his favourite. We never had the quality of players that they have in Germany, but we always used to make an effort. We would involve some of our African brothers and once even utilised Yahya McKenzie Sahib. He only had a couple of minutes training before running straight onto the field! I recall that Huzur رحمه الله تعالى really enjoyed that game. It also showed the spirit of our youth that even though they did not know the game, they were ever ready to put Huzur's رحمه الله تعالى enjoyment first. Huzur رحمه الله تعالى would also watch the football final with enthusiasm, and used to compliment Amir Ahmedi on a particular goal which he had scored many years ago. He would also praise Ismail Addo Sahib's sons, Rehman and Rahim, for the way they supported their team.

### *Barbecues*

Huzur رحمه الله تعالى used to love the barbecues. Every region organised a



barbecue and it became a tradition for Huzur رحمه الله تعالى to visit each and every stall. Each stall would insist that Huzur رحمه الله تعالى should try their particular recipe. Out of sheer kindness he obliged and would also give his comments. This use to be a very special night for the Khuddam, who used to see their Khalifa coming to them, eating, mingling and joking with them. It showed his deep affection and love for the Khuddam. I recall Huzur mentioning many times during the Ijtema 1998 that this was his most memorable BBQ event. Huzur enjoyed the different types of food and the atmosphere was highly charged with excitement.

It is interesting to note that it was from these nights that our African brothers started singing the "La ilaaha illallah" verses, which Huzur رحمه الله تعالى so greatly loved. Thereafter, of course, it has become a feature of our Jalsa Salana.

#### *Attention to Detail*

There was so much I had learnt from Huzur رحمه الله تعالى from my day to day dealings as Sadr Majlis. He always emphasised attention to detail. He would say: "Plan in detail, discuss properly and then implement". He was so particular in administrative matters. He would never approve our decisions or budgets unless they were presented to him in writing.

There were times when we did make mistakes and one of these was at an Ijtema. We had invited some guests from Huzur's رحمه الله تعالى Urdu Class but the food served to them was cold. When Huzur رحمه الله تعالى learnt about this he became very upset, so much so that he rebuked us for failing to respect our guests.

#### **Top:** A photograph of Huzur رحمه الله تعالى at an Atfal Rally Question and Answer session

The following year we made a greater effort and, Alhamdulillah, it was a most colourful night. The nazms recited together by the Urdu Class and the African brothers created a beautiful atmosphere. Huzur رحمه الله تعالى commented later that he had not enjoyed a barbecue so much as the one that night. There was another reason that made that night special. Thunderstorms had hit Tilford and the rain even reached the main field of Islamabad, but amazingly did not cross the tent and the barbecue area! I remember some Ansar, who had been invited to the event, telling me that they were driving to Islamabad and were halfway there, but then decided to turn back as they had assumed the barbecue had been cancelled!

#### *Second Ijtema*

In the history of Majlis Khuddamul Ahmadiyya UK, there has never been two Ijtemas in the same year. During the final session at one Ijtema in the mid-90s, after I had read my report and mentioned the attendance, Huzur رحمه الله تعالى asked me the total Tajneed of Khuddam in the UK. I told him the figure and he immediately worked out the number of Khuddam that were absent. Then Huzur رحمه الله تعالى told me to organise an Ijtema especially for those Khuddam who had not attended the Ijtema for the last three consecutive years. He also said that the management committee of that Ijtema should only consist of Khuddam that had been absent. I was the only one allowed from the Majlis-e-'Amila to be included in that committee!

It was a big challenge and Huzur رحمه الله تعالى kept encouraging me,





**Top:** Huzur رحمه الله تعالى awards a prize to a Tifl during the Ijtema

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨١﴾

“O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from Thyself a helping power”  
(Ch 17, v 81)

he never gave up hope on those who had very little contact with the Jama'at. By the grace of Allah, the Ijtema was organised and proved a huge success with Huzur رحمه الله تعالى graciously attending both days. He was so pleased that we had obeyed his instruction and Allah had blessed the Ijtema with great success. The amazing thing was that after Huzur رحمه الله تعالى had finished his concluding speech, he gave everyone a chance to do Musafa (shake hands) with him. Huzur mentioned that this was the first time in the history of Khuddamul Ahmadiyya that such an ijtema was organised. Some individuals who attended this ijtema now have a strong link with the Jama'at. Huzur رحمه الله تعالى cared for everyone and did not want a single person of the Jama'at to be left out.

#### Service to Humanity

Huzur رحمه الله تعالى used to become very upset when he heard television reports about the situation in Bosnia. At one stage he even stopped watching the news as it distressed him so much.

The Jama'at in Hungary had sent a letter stating to Huzur that thousands of refugees were taking refuge in Hungary and asked if the Jama'at could do something. Huzur رحمه الله تعالى instructed us to help as much as possible. In the beginning it was a small effort, starting with one truck followed by a second truck, but within six months we sent a convoy with eight 7.5-ton trucks fully loaded with clothing, food and parcels. Three boys went in each truck. Huzur رحمه الله تعالى gave us so much encouragement and taught us one prayer in particular that we should recite throughout the journey:

Huzur رحمه الله تعالى even related personal accounts of how this prayer used to help him. One incident he told us about was when his car had broken down during a family trip from Rabwah to Rawalpindi. His family was worried as it was getting late and they were on an open road, but Huzur رحمه الله تعالى said that he had the confidence in this prayer. A driver of the Shahnawaz family was passing by and stopped. As far as I can remember, Huzur رحمه الله تعالى said that the part which was faulty in his car was the part that the driver happened to be carrying as a spare in his boot!

When we reached Hungary, refugees gave us their accounts of war and how they have lost their loved ones in front of their eyes. This was a very difficult and emotional experience for everyone in the convoy because no one had ever heard such stories of horror in their lives.

#### MTA Link to Hungary

In those days MTA had just started. Fortunately we had a mobile phone with us in Hungary and we received a call from the MTA coordinator who said they wanted to have a live link with our convoy. As it would be difficult on a mobile they wanted us to find a telephone link. I told him there was only one payphone in the camp which normally had a long queue. Alhamdulillah, we managed to





call at the stated time with people waiting behind us to use the phone! When I started talking I discovered that I was speaking to Huzur رحمه الله تعالى ! I briefed Huzur رحمه الله تعالى about the conditions in which the people were living and about arrangements generally. I also informed Huzur رحمه الله تعالى that some children can recite the Holy Qur'an beautifully and he asked me if there was any child who can recite. A little girl was around who recited a portion of Holy Qur'an on the phone so that her voice could go live to the whole world! Huzur رحمه الله تعالى was very pleased with this little girl and complemented a lot. He also expressed his delight at learning that this young Bosnian girl shared the same name as his own granddaughter, Meliha.

I also told Huzur رحمه الله تعالى about a young Bosnian man who was acting as our translator. When we arrived this man had asked us why we had come and who had sent us. We replied that we had come to offer help and it was our Khalifa who had sent us. This was the first time they had been introduced to Huzur رحمه الله تعالى and they already came to love him. Huzur spoke to this young boy and gave him encouragement, support and words of wisdom and he still remembers those golden words of advice. This young man, Dzevad, was to become an Ahmadi during a later trip and was the recipient of a special signed photograph of Huzur which he promptly displayed in his family's room at the camp in which they stayed. Dzevad has now moved to Canada but is still in touch with our convoy member, Tariq Ahmad BT.

Whilst in Hungary some members of the convoy had to go back to Munich to pick up some extra aid. They had been gone for two days but we had not heard anything. So I asked Huzur رحمه الله تعالى to pray for them. Amazingly, this group happened to hear the live link and

**Top:** Huzur رضي الله عنه enjoyed attending the barbecue nights at the Majlis Khuddamul Ahmadiyya Ijtima's.

Safdar Ali Sahib, who was Amir Kafla, phoned the Fazl Mosque straight away to inform Huzur رحمه الله تعالى about their safe arrival. That was a very memorable experience through the blessings of MTA, which had created a link between Hungary, Munich and London.

Huzur told us to serve the refugees in the best of our ability and arrange best food for them without having any constraint of budget. Khuddam continued their visits to this refugee camp until it was closed down.

Whenever the convoys left from London, Huzur رحمه الله تعالى would always meet the members and lead us in prayers. Huzur was very pleased with the spirit of his Khuddam who were prepared to face dangers of war zone for the sake of humanity. These convoys continued for almost three years. During this period, Huzur asked us to establish a charitable trust and this is how Humanity First was registered in UK and started its humble efforts to serve mankind.

It is noteworthy that Huzur رحمه الله تعالى wanted the work of Humanity First to be of a very high standard that one day it would be comparable to that of the United Nations. Today this still seems like a big challenge, but the day will come when the dream of our beloved Hazrat Khalifatul Masih IV will be realised and when the Jama'at is at the forefront of serving humanity, insha'Allah.

*Special Relationship with the UK Jama'at*



Huzur's رحمه الله تعالى relationship with the UK was very special. Every Ahmadi was made to feel he had a distinct relationship with him. The members of the UK Jama'at felt the same way. Once I accompanied the then Amir, the late Aftab Ahmad Khan Sahib, to the Majlis Khuddamul Ahmadiyya Ijtema in Germany. After the flag hoisting ceremony we were standing with the rest of the attendees. Huzur رحمه الله تعالى spotted us and one young Khadim came to us in a panicky way saying that Huzur رحمه الله تعالى was calling us. So we both went to see Huzur رحمه الله تعالى who said that he knew Amir Sahib UK and Sadr Sahib UK had come to the Ijtema and that he wanted to serve us some nice tea!

We sat with Huzur رحمه الله تعالى and talked about the Ijtema as we had tea and some special barbecued chicken. Huzur رحمه الله تعالى explained in great detail how the chicken had been prepared and marinated and the special barbecues that were used to cook it.



**Top:** Flag Hoisting at the Majlis Khuddamul Ahmadiyya Ijtema 1995





# An interview with MAULANA IBRAHIM AHMAD NOONAN

## Third Sadr

# of 1998-2002

## Majlis Khuddamul Ahmadiyya UK

Maulana Ibrahim Ahmad Noonan was born in Ireland into a Roman Catholic family and later became a member of the Worldwide Pentecostal Church. In 1991 he came into contact with an Ahmadi and became interested in Islam, before deciding to perform bai'at in the same year. He served Majlis Khuddamul Ahmadiyya UK in various capacities before being elected Sadr in 1997. In the same year he also dedicated his life to the Jama'at under Hadhrat Khalifatul Masih IV's wishes. After serving two terms as Sadr Majlis Khuddamul Ahmadiyya UK, he was appointed as the first missionary to Ireland.

### First Recollection

My first memory of Huzur رحمه الله تعالى was at Jalsa Salana UK in 1991. Within hours of listening to one of his speeches, I was completely transformed. I completely fell in love with him and concluded that he was no ordinary man. He inspired me so much, that there and then I wanted to become an Ahmadi.

The first time I met Huzur رحمه الله تعالى was about a year later during a Q&A session in the Mahmud Hall, where I put a particular question to Huzur رحمه الله تعالى about a biblical prophecy. He was so impressed by the question that he actually enquired about me from somebody else. After that session I received a call - which may have been from the Private Secretary, although I am not sure - asking whether I had met Huzur رحمه الله تعالى, and if not why not!

So a mulaqat was arranged. That was nerve-racking for me! When I met Huzur رحمه الله تعالى I could see nothing but complete *nur* (light), a spiritual force which I had never experienced before. I knew that I was in the presence of someone extraordinary. I felt a spiritual presence,

which I had never felt in my entire life, and knew it had come from God. This encounter proved to me that there is a living God Who is very much alive today.

### Tarbiyyat

I knew that I wanted to reform and change my life. I used to listen to all of Huzur's رحمه الله تعالى speeches daily, paying attention to what he had to say in regards to Tarbiyyat. For example, I would try not to become angry because Huzur رحمه الله تعالى explained the dangers from the teachings of the Holy Qur'an, the Holy Prophet صلى الله عليه وسلم and the Promised Messiah عليه السلام. Everyday I would listen without fail to a tape of Huzur رحمه الله تعالى. I still have all the tapes now. Before MTA began broadcasting, I used to make sure that I never missed a Friday Sermon or a Question and Answer session. I would also try my best to pray behind Huzur رحمه الله تعالى. I was amazed by his him.

### Sadr Majlis Khuddamul Ahmadiyya

When my name was proposed, I actually laughed to myself thinking this is absolutely absurd. But when the then Amir, Dr Iftikhar Ayaz Sahib, announced the





**Top:** A photograph of Huzur رحمه الله تعالى with Maulana Ibrahim Ahmad Noonan Sahib. Ijtema 2000 was the last Majlis Khuddamul Ahmadiyya barbecue evening Huzur رحمه الله تعالى attended.

decision, I was shocked. My feeling was one of absolute disbelief. I felt a huge weight come over my shoulders. I never had the desire to become Sadr. I had seen the pressure that both Rafiq Ahmad Hayat Sahib and Syed Ahmad Yahya Sahib had been under when they served as Sadr, as you are always accountable to Hadhrat Khalifatul Masih.

I became scared, but at the same time greatly honoured. When Huzur رحمه الله تعالى embraced me, he said: "Masha'Allah, you are the first English Sadr Khuddamul Ahmadiyya!" Soon after, I went to see Huzur رحمه الله تعالى and told him I could not take on the role because of my training as a missionary. Huzur رحمه الله تعالى leaned back in his chair and laughed, and very lovingly said: "This is part of your training." In my second mulaqat with Huzur رحمه الله تعالى, in the capacity as Sadr, Huzur رحمه الله تعالى said to me: "Whenever you give an instruction, make sure it is being followed. Never assume. Go to the grassroots yourself. You should know everything within Khuddamul Ahmadiyya in every part of the country, every region, every Qiadat." Huzur رحمه الله تعالى also stated that I should

create love and spirituality within the hearts of Khuddam.

#### *Special Memories*

There are two moving experiences which I recall from the Jalsa Salana UK in 1998, when I had a role within the Hifaazat-e-Khaas team. I was standing behind Huzur رحمه الله تعالى when he was conducting the inauguration inspections. Mangos were being handed out and Huzur رحمه الله تعالى turned to me and said: "Ibrahim, have some of these, they are really sweet." I felt like a really insignificant person and the Khalifa had asked me to eat!

In the second instance, I was standing behind Huzur رحمه الله تعالى at a VIP reception. I was feeling very hungry, and was desperate for a cup of tea. I never said anything, but I was thinking it. At that moment, Huzur رحمه الله تعالى turned to me and said: "Ibrahim, come and sit down beside me, have some tea and eat

something." I was absolutely shocked! Also, it was unimaginable that I was asked to sit next to Huzur رحمه الله تعالى.

Another incident I remember was during a Q&A session when I had to escort Huzur رحمه الله تعالى to the Mahmud Hall. When Huzur رحمه الله تعالى came out of his quarters, he put his arm around me and kept it around me as we walked to the hall. That was probably the most emotional thing that has ever happened to me. He spoke to me in such a loving and gentle way.

#### *Amusing Incident*

During the central barbecue at the Khuddam Ijtema one year, prawns were being served to the guests. I cannot stand prawns, but my Naib at the time, Rafi Bhatti Sahib, cooked them especially because Huzur رحمه الله تعالى was fond of them. At the dinner table, Huzur رحمه الله تعالى handed me one and I didn't know what to do! Naseer Dean Sahib, who was also Naib Sadr, knew





**Top:** Huzur رحمه الله تعالى watches the Football final and an exhibition Kabadi match in Islamabad during the Majlis Khuddamul Ahmadiyya UK Ijtema 2000  
**Below:** Barbecue night at Ijtema 2000



of my dilemma and a few Khuddam were laughing knowing I could not refuse the Khalifa of the time! So I just chewed it and chewed it!

When Huzur رحمه الله تعالى left the barbeque, he turned to me with a loving smile and he raised his hand, put his index finger and his thumb together and said the barbeque had been “excellent, excellent barbecue.” He said it in such a manner that really filled my heart with happiness and joy.

On another occasion, at a Q&A session in the Mahmud Hall, Huzur رحمه الله تعالى was answering a question by a Tifl regarding a passage in the Holy Qur’an that states that people with blue eyes will go to hell. Everyone turned to me and laughed while my head dropped! Huzur رحمه الله تعالى then turned to me and said, “Except this one,” meaning and clarifying not all people with blue eyes go to hell!

#### Affection

There was one incident that moved me to tears. It took place during the Baitul Futuh foundation ceremony in 1999. As I was laying one of the stones, Huzur رحمه الله تعالى remarked: “Ibrahim, the real hero of this mosque.” Tears came out of my eyes. I was the only one who knew what Huzur رحمه الله تعالى had meant. When I had devoted my life to the Jama’at and went to Baitul Futuh for security duties, I was occasionally attacked by members of the BNP. In one instance I was nearly beaten but refused to let them come in. Nineteen of them were arrested. This is what Huzur رحمه الله تعالى was referring to and for me it was a great honour.





**Top:** Huzur رحمه الله تعالى watches the sport at the Ijtema  
**Right:** Flag hoisting ceremony of Ijtema 2000

Blessings of Khilafat

Unfortunately, I never got a chance to meet Huzur رحمه الله تعالى before leaving for Ireland as he was very ill at that time. Even now, being away from Khilafat is sad. I understand why the whole world envies the UK Jama'at. The training that Huzur رحمه الله تعالى had given us really had a great impact upon our people. The UK is, in my opinion, the best Jama'at in the world. Ahmadis in Pakistan and India dearly miss Khilafat and all I can say is that Khuddam should try even harder to work hard for the Khalifa and to pray behind him.

Ahmadis in England should really appreciate that the Khalifa is sitting amongst them. All the recent sermons that Hadhrat Khalifatul Masih V ابيده الله تعالى بنصره العزيز has delivered on Tarbiyyat issues should encourage everyone to fully reform themselves and to become bright stars for the rest of the world.





# The formulative years of Majlis Khuddamul Ahmadiyya UK

An interview with:  
Waleed Ahmad

Waleed Ahmad was Naib Qaid and Naib Sadr of Majlis Khuddamul Ahmadiyya UK for 11 years until 1998, when he entered Majlis Ansarullah, which he currently serves as Qaid Amoomi (General Secretary). Since 1984 he has also been Assistant Tabligh Secretary at Jama'at level. He has enjoyed a special association with Isha'at, becoming the first editor of Tariq in 1988 - a post he held for 10 years - before being appointed as Chief Editor of the Ahmadiyya Bulletin.

## First Recollection

Time has the capacity to merge memories and various events but the dominant events are the ones that you recall easily. I recall when he came in 1984. We received calls that Huzur رحمه الله تعالى has arrived in the UK. That was a memorable experience. I had never seen so many cars parked outside the Fazl Mosque for what seemed like miles. This was the second time he was visiting the UK during his Khilafat. This visit was all the more because in the short meeting that followed and the Maghrib and Isha prayers, the atmosphere was charged with emotion. It was that historic day when Huzur رحمه الله تعالى had arrived here following the passing of the infamous Ordinance in Pakistan. This was a visit that also signalled transfer of the seat of Khilafat from Rabwah to London and, unbeknown to us at the time, usher in an escalating scale of progress for the Jama'at. People had come from all parts of the country. Some of us were witnessing his Khilafat for the first time.

As time passed we came to know Huzur رحمه الله تعالى and were instantly impressed by how approachable he was. One of the ways

he demonstrated his love was by visiting the homes of members of the Jama'at. He did not mind travelling, and often visited Gillingham. For those of us in the Jama'at that were too young to remember the previous Khulafa, this experience showed us a different aspect of Huzur رحمه الله تعالى and, for us, a new aspect of Khilafat.

## Why have a European Ijtema

It was felt at that time that travelling was much easier and there was a great sense of competition amongst neighbouring countries. Huzur رحمه الله تعالى attended the first ever European Ijtema, which was held in Hounslow at the Heathlands School on the 27th, 28th and 29th of July 1984. I remember on the last day of the Ijtema the organisational committee formed a line, and were given an opportunity to shake hands with Huzur. This was also the time when we first produced a Souvenir at the Ijtema. At the time Huzur رحمه الله تعالى was very happy with the event. One of the benefits of the European Ijtema was meeting our brothers from the neighbouring countries. It also helped in involving those countries, which did not possess a very large Tajneed.





**Top:** A photograph of Huzur رحمه الله تعالى meeting the Baitul Futuh Football team at Ijtema 2000

In the years when the European Ijtema was held, some of the new European centres, (Islamabad, Nunspeet, Germany, etc) were beginning to take a footing and bringing everyone together was one of the reasons for the Ijtema. Over time each country took its own firm footing, and need for the European Ijtema faded. There was in fact an idea to have a European Qiadat, a European identity, but Huzur رحمه الله تعالى did not favour this. Events took a different turn when in 1988 Huzur رحمه الله تعالى decided to bring all such national organisations under his direct control by establishing Sadarats. The numbers today at such an Ijtema would be so high that it would be difficult to manage, and perhaps for this reason there are no more European Ijtema's.

#### **Advice to the Majlis**

In regards to organisational matters, we had to listen to Huzur's رحمه الله تعالى instructions very carefully and then try to apply them to all our activities. One of the things I recall Huzur رحمه الله تعالى had said was that the person at the top should have his finger on the pulse and know what is happening in each department and to ensure that instructions were being implemented. It was not enough for officers to give instructions

and wait for them to be implemented. They needed to watch were such instructions were to be enacted so that they could react to any flaws promptly and effectively.

I remember when I was given the responsibility for editing the Tariq Souvenir in 1988/89. We were given an audience with Huzur رحمه الله تعالى, who was very encouraging and keen for us to work well. I remember he would sit with us for two to three hours. But, in accordance with his specific instructions, we had to do our homework and cross check other interviews that had taken place so that we did not repeat any question and were able to use his time productively. There were certain questions he would not answer, as he did not want to repeat answers he had given to other interviewers.

Majlis Khuddamul Ahmadiyya UK was still very young as an organisation and we were learning so much from Huzur رحمه الله تعالى during those days. We were constantly being trained by him. One of the items he

enlightened us upon was how to conduct ourselves in socialising with others. He explained that when he was a student here he did go to University social events but remained vigilant in maintaining his Islamic values. Similarly, when he invited his acquaintances to his own parties he ensured that there was no alcohol, no dancing and nothing else that was unIslamic. Socialising was important but it had to be conducted on one's own terms.

I remember, once when compiling the 1984 Souvenir, we wanted to print a historic list of names but were unsure about one of the names. However, we were told by the Wakilul Tabshir that we could not erase someone's name from history just because they had fallen from grace. There were many other issues like this and we were educated all the time by Huzur رحمه الله تعالى in terms of the content – it was an enlightening experience.



**Top:** Huzur رضي الله عنه samples the the chicken Tikka's at a regional barbecue site during Ijtema 1995

### Legacy

One thing Huzur رحمه الله تعالى told us was that people talk about the prophecies of Hadhrat Musleh Ma'oud as if they died when he died. Huzur رحمه الله تعالى explained that this was not the case. The prophecy of the Musleh Maood is a living prophecy and the legacy he has left behind is a living legacy. This he said can be observed in many of the institutions he has left behind - such as Tehrik-e-Jadid - which continue to benefit us.

And this is how, I believe we should also remember Huzur رحمه الله تعالى. He has left us with works he accomplished that will remain alive for time immemorial such as MTA, the Waqf-e-Nau Scheme, the Dawat-ilallah initiatives and the reorganisation of Majlis Khuddamul Ahmadiyya.

### Inspiration

All his addresses were inspirational, but there is one that always stood out for me. It was the address on the inauguration of Jalsa Salana where the workers are introduced to Huzur رحمه الله تعالى (I think it was 1991). Huzur رحمه الله تعالى spoke about how in all our organisation we strive to attain perfection knowing full well that this is something that we can come increasingly closer to but never achieve since perfection is the sole reserve of God. He advised how the Jama'at should strive to become perfect, and although it cannot be achieved, we should still keep trying. He highlighted in this and many other addresses the importance of prayer and told us that its significance was much greater when we are dealing with Jama'at matters.

### Barbecues

One memory that springs to mind was the barbecues we used to have. The barbecue started in 1984 on the first evening of the London Ijtema, which was a two-day event. It was introduced to try and encourage those Khuddam who seldom come to attend and to increase our participation on the first day. In 1988 the then National Qaid implemented the same idea at the National Ijtema. It was held on a Friday. This trend continued until in 1992 Huzur رحمه الله تعالى advised to have it on a Saturday as this would serve as the highlight of the three days. We thought at the time it would not work and feared this would reduce attendance but we knew in the back of our minds that in complying with Huzur's رحمه الله تعالى instructions we could not really fail. Thus, when we did do it, we found that we had a very favourable attendance and the event proved to be better than before. The overall Ijtema benefited from this change. From then on we always had the barbecue on a Saturday.

Huzur رحمه الله تعالى was always fond of the barbecues held at Ijtemas. I think this was partly because he liked the open atmosphere and also because of his personal interest in cuisine generally. He would comment on things if they were not right. I remember he would sometimes crack a joke regarding some of the food he sampled! His jokes were not seen as criticism, but only as light-hearted, constructive advice from which we could learn.





**Top:** One of the earliest events in Islamabad.

### *Majlis-e-Shura*

Huzur رحمه الله تعالى made a massive contribution to the way we now hold Shura in the UK specifically and also in other countries. The first, properly arranged UK Khuddam Shura was held at the Mahmud Hall in 1988. One of the things Huzur رحمه الله تعالى did was to ask his Private Secretary to link the loud speakers of the Mahmud Hall to the one in his office so that he could hear the proceedings - without us knowing! He then came and told us that he was listening and corrected us on the mistakes we made.

During an earlier year he had adopted the same manner in a Jama'at Shura at Islamabad. In fact in one year he actually chaired the UK Jama'at Shura in order to show us how we should conduct it. I think this was in 1986. He also explained the role of the sub-committees and cleared the confusion about proposals, recommendations and amendments. There were times when he had to explain the same point more than once just so that we could understand. Those who were Khuddam at the time learnt from this and adopted his guidance in the Khuddam Shuras.

Huzur رحمه الله تعالى also pointed out that remarks made during Shura deliberations should be to the point and not be personal in any way. He mentioned his own experience, when he had made some remarks in a Shura meeting that put another person in bad light. When he made the comment, Hadhrat Musleh Ma'oud (who was chairing the session) immediately stopped him and told him to

retract the remarks, advising that he should only speak on the point of issue and not undermine another person whilst doing so.

### *Sensitivity*

There are so many things one can say about Huzur رحمه الله تعالى. The thing that stood out was his sensitivity and care for others. He would take your problems on his own shoulders and was desperately keen to solve them. He would admonish you like a father, but there was always the undertone of sensitivity that always lay behind it.

For example, at the Silver Jubilee Khuddam Ijtema, he expressed unhappiness because some of his personal guests were not served food in the proper manner. When Huzur رحمه الله تعالى delivered the concluding address, he gave a devastating rebuke, which reduced many of us to tears. As he left the stage, he beckoned an MTA worker and said he did not want the speech to be broadcast. This, I am sure, was because he did not wish our inadequacies to be exposed to the wider public. Such was his sensitivity. We learnt a great deal from this and realised the importance of paying attention to detail, even in matters of food. We had to be sure that standards didn't drop. The speech shook us, and made us determined to make up for it the following year.

### *Interpreter of Dreams*

Huzur رحمه الله تعالى was always very approachable and one could talk to him about anything. I used to relate to him some of my dreams. I did not do this all the time. In total only a handful of dreams were related often dealing with an important issue or relating to some



**Top:** Huzur رضي الله عنه inspects the site map of the Ijtema . After this photo was taken, Huzur رضي الله عنه met with all the members of Majlis-e-Amila, Khuddamul Ahmadiyya UK, 2000.

Jama'at matter. He was very sharp in this area and managed to give an interpretation as soon as I had finished relating a dream. He would also be kind enough to explain how he got to that conclusion often quoting a verse or verses from the Holy Qur'an. In addition to this he would be able to identify those dreams that were likely to be from God and others that were not so significant.

All this showed that he was not only blessed with a vast knowledge of religious scriptures but also endowed with the capacity of knowing how to apply this knowledge correctly. These are the hallmarks of the truly wise.

### Knowledge & Wisdom

His vastly superior intellect was evident in his question and answer sessions where he would display in depth knowledge of every subject that was thrown at him. In addition to this, he was blessed with a very logical mind that could resolve difficult problems with great incisiveness. I remember once at an International Shura in 1994, two proposals were put forward. Because of my duties at the time, I witnessed the sub-committee deliberations and the discussions at the plenary session. The issues that these proposals raised appeared very difficult throughout and we seemed to be in utter darkness as we slowly edged our way to developing a policy of sorts without much conviction. Then Huzur رحمه الله تعالى spoke and within minutes shed such light that it illuminated the entire subject absolutely brilliantly. What Huzur رحمه الله تعالى said appealed to us at an intellectual level and it was as if he had solved an impossible puzzle. This was for me one of those moments where Huzur رحمه الله تعالى caused the hair at the back of my head to stand on end. There were other moments like these.

One was at the Khuddam Marathon Walk of 1986 where at the closing ceremony, Huzur رحمه الله تعالى was introduced to the main beneficiary of the Walk who was from Imperial Cancer Research. Huzur رحمه الله تعالى in his concluding remarks spoke about cancer – but with a completely new angle. He said that some ailments that arise reflect the conduct of the society at large. He stressed that this was not always a hard and fast rule but behaviour of people in a certain manner can give rise to ailments with the same characteristics. He then went on to describe the misbehaviour that society has generally indulged in and how that is reflected in the misbehaviour of cells within the body that give rise to cancer. It was a riveting and inspirational address – an address that made the hairs on the back of your head stand on end.

### Salat

Huzur رحمه الله تعالى had a passion for prayer. He used to tell us how he got into the habit of prayer himself and how Hadhrat Musleh Mau'ood رضي الله عنه had appointed a person to ensure that he observed prayers regularly especially the Fajr namaz. He recalled how this appointee would carry him even while he was asleep to the tap itself for wudhu in the morning. He recalled that helper with affection since he had helped instil in him a regularity in prayer. Indeed this was also a reflection of Huzur's رحمه الله تعالى magnanimity. Any person no matter how big or small, if he had brought benefit to Huzur رحمه الله تعالى no matter how big or small would be remembered





**Top:** Huzur رضي الله عنه practiced his archery skills with a crossbow.

with great affection and gratitude.

It was this regularity in *nimaz* that Huzur رحمه الله تعالى wished all of us to observe and many a time his addresses to Khuddam and Atfal would be based on this subject. Moreover, just the mere offering of *nimaz* was not enough. It was vital to him that we did this properly, with full concentration and complete understanding of what we were saying. Thus at the 1993 annual Ijtema he urged us all to know the meanings word for word of the *nimaz*. In later addresses at the Atfal Rally he explained that our understanding of the *nimaz* should be such that any Arabic word that occurs in the *nimaz*, when uttered in any order should be immediately understood. It is interesting to note that one of the last addresses Huzur رحمه الله تعالى gave to the Khuddam at their Ijtema in 1999 also featured the regular offering of *salat* as the main subject. In a sense this was fitting. The thing that was most dear to him was his love of God and it is that love that he wanted us to instil in ourselves through the worship of Allah.

### Assessing Progress

Huzur رحمه الله تعالى advised us how to improve upon the status of *nimaz* within Majlis Khuddamul Ahmadiyya. The key point in this was the concept of the zero point. He explained before you begin any initiative to improve matters, find out where you stand. Otherwise you will not be able to ascertain if your initiative has been successful and if so to what degree. This method, we employed to good effect, when trying to improve the knowledge of *nimaz* and its meanings among our membership.

When it came to Tabligh, he adopted the same type of scrutiny when assessing progress. Here, at one International Tabligh Seminar in the early 90's he taught us to draw a distinction between gatherers and cultivators. He explained in the history of mankind, a big leap in our development occurred when instead of just gathering food as and when it was found, man began to cultivate food and animals. This is the type of transformation that he wanted office bearers in the Jama'at to adopt to take us to the next level in tabligh. He explained that the current situation of many office bearers was very similar to gatherers in that their reports would just represent what others had done in their Jama'at in the field of tabligh. In order to elevate our progress, it was necessary for such office bearers to facilitate new activities, activate members and develop new methods. Thus we had to transform ourselves from mere gatherers of activity to ones that cultivate activity and thus enhance progress. This leap was important if we were to substantially increase the number of converts in the future.

### What Huzur رحمه الله تعالى as an individual meant for me

On a personal level, before he became Khalifa, I hardly knew of him let alone know him. But over the 20 years or so that he spent in this country which is throughout my adult life, I came to know him with deep affection and he certainly found a place deep in my heart. He became my hero - one whose conduct was such that it epitomised everything that is expected of a perfect Muslim. In that sense he became a model, an ideal for me to emulate.

Much more than that he taught me about my Maker. He explained that when we talk about the fear of Allah, we should not conjure up





a picture of a malevolent ogre who would do us harm. Rather this term should be equated with the fear of a beloved who would be disappointed if one did not behave in a proper manner. In essence fear of Allah should really be understood as fear for the love of Allah. Similarly, he taught that Hell could also be viewed as the absence of God and heaven as being with the presence of God. These were wonderful concepts and made us view our Maker from a completely new perspective.

Our understanding of the intricacies of our faith was threadbare and he endowed us with the richness of an ocean of knowledge mainly through his Majlis-e-Irfan. He came to us when we found it difficult to organise one major function a year, and trained us such that we now hold many such functions in a single month and in all parts of

the country. Indeed when he first arrived here we were just another outpost among a host of branches of the Jama'at. Yet by the time he left, we were blessed to become the centre of activity. He came to us when we found it difficult to disseminate the message of Islam within our shores and left us with the miracle MTA - and the list simply goes on. The analogy of rags to riches is not an unfitting one. We should never forget the state we used to be in before Huzur رحمه الله تعالى first arrived here - for there is indeed much that Allah gave us through the blessed person of Hadhrat Mirza Tahir Ahmad, and we in the UK, have more reason to be thankful to the Almighty for endowing us with such a outstanding personality who was so beneficent to us. We pray that Allah grant our dear Huzur رحمه الله تعالى a lofty station in paradise and showers his choicest blessings upon him.









# Hadhrat Khalifatul Masih IV رحمه الله تعالى

By **Ataul Mujeeb Rashed**  
**Imam of the London Mosque**  
(Translated from Urdu by Mrs Shermeen Butt)

It is certainly not an easy task to attempt to write about the personality and the blessed life of Hadhrat Khalifatul Masih IV رحمه الله تعالى. In bestowing His grace in an exclusive way on Huzur, Allah the Exalted had blessed him with tremendous brilliance and a supremely courteous nature. So, it is amidst some concern that one picks up his pen to write about Huzur رحمه الله تعالى, wondering from where to find fitting words that would do justice to such a personality.

Huzur's رحمه الله تعالى was indeed unique. The likeness of his magnitude comes around rarely; a sacred figure that history shall never forget. In private, he was a most charming and delightful individual and as a Khalifa he was a person of extraordinary stature and historic significance. His auspiciousness and blessed achievements shall continue to impress and enlighten the world for a long time. He came and brought incalculable blessings and grace with him.

He lived life to the fullest. The Love of God was the sustenance for his soul; The love of the Holy Prophet صلى الله عليه وسلم was fused in his being; he was passionately committed to Islam and had adoration for the Holy Qur'an. A Khalifa with physical and spiritual





**Above:** A Question and Answer session in Germany

connection with the Promised Messiah on whom be peace, his persona bore the most prominent and luminous imprints of the blessed life of the Holy Prophet ﷺ and the Promised Messiah عليه السلام. He was a glorious commander of Islam, who served Ahmadiyyat sacrificing his entire being in its service and propagation. He spent his days and nights enlightening the world with knowledge and erudition thus illuminating sources of guidance. He was most magnanimous in his love for one and all and his love continues to illumine each Ahmadi's heart.

Thus, spending his days and nights in serving Islam and expending each and every particle of his being in this sacred cause, this chosen man of God, having been blessed with the eternal treasure of Nafse Mutmainnah (soul at rest) met his Maker. His affectionate memories are indeed unforgettable, it would never be possible to chronicle his services in a satisfactory manner, and the sphere of the worthy inferences of his beneficence will continue to grow. Although he has physically departed from this world, yet by virtue of his great achievements his is an eternal spiritual life. With reference to his magnificent, historic services and their lasting global effect, his name shall live forever. His love will live forever in the hearts of those who loved him and he shall continued to be remembered:

زندہ جاوید آقا! رحمتیں تجھ پر مدام  
جا کے بھی جانے نہ والے! برکتیں تجھ پر مدام

**Your glorious memories**

**My ceaseless treasure, my master!**

**Eternal blessings on you**

**O you who has departed**

**Yet, has not quite left us!**

**Eternal benedictions on you!**

(A Poem by Ataul Mujeeb Rashed)

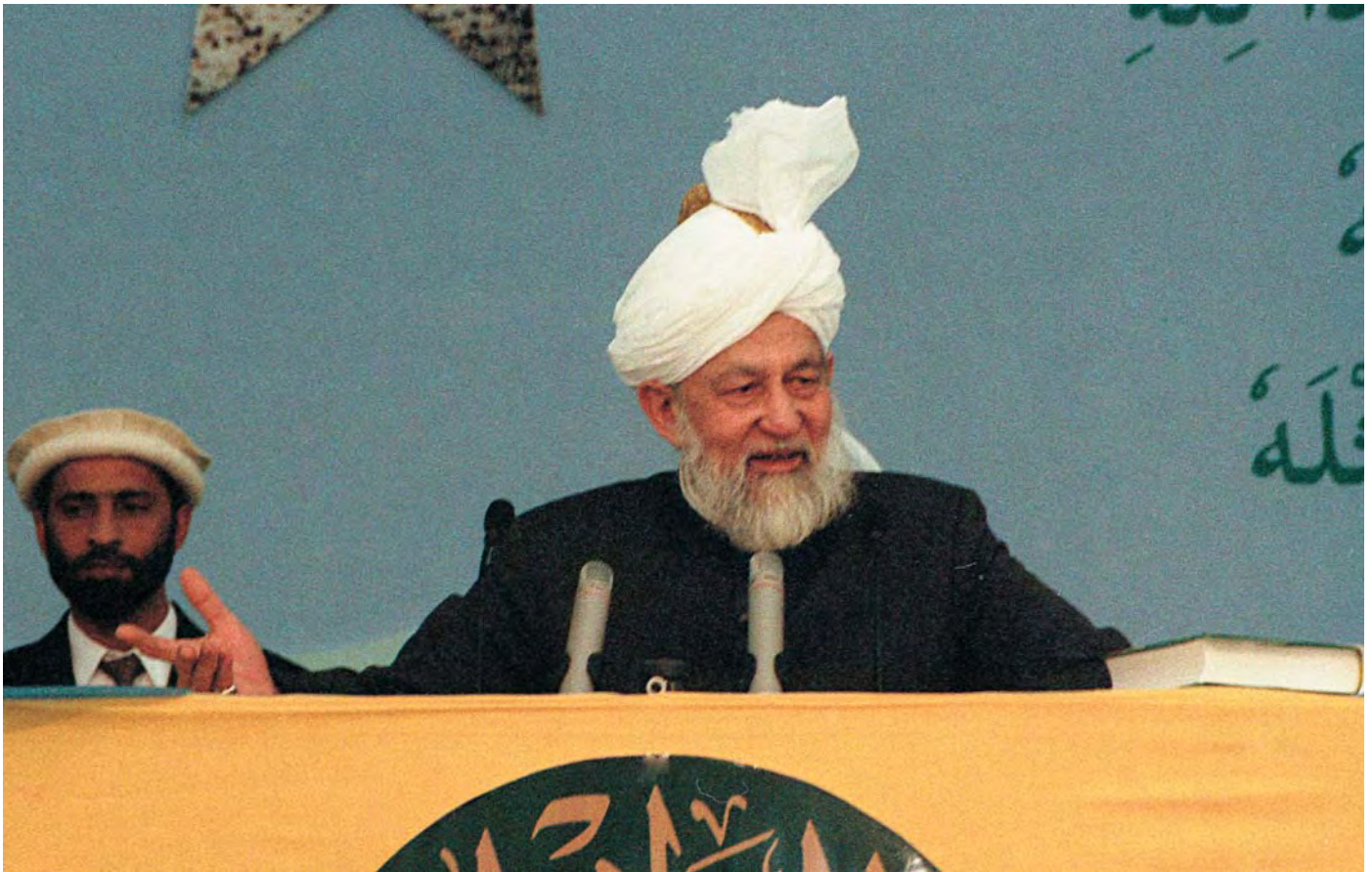
Huzur رحمہ اللہ تعالیٰ migrated to Britain from Pakistan in 1984 arriving in London on 30th April 1984 and it was on 19th April 2003 that he met His Maker. The period of migration was thus nineteen years. With Allah's immense grace and blessing, I had the opportunity to closely serve dearest Huzur رحمہ اللہ تعالیٰ for this entire period with humble devotion. My very soul is filled with a sense of profound gratitude for this great favour of Allah. I do not have the words to thank Allah, I am tongue-tied with deep gratitude and my pen does not have the capacity to articulate what my heart feels!

وہ زباں لاؤں کہاں سے جس سے ہو یہ کاروبار

**From where do I bring the tongue that would serve this purpose!**

(Duree Sameen)

He was a resolute and historic Khalifa; one who will be remembered by generations to come till the end of time. To spend one's life under the auspices of such a sacred Khalifa is such a privilege that worldly honours should be sacrificed for it! It was an additional favour of Allah that I was enabled to see Huzur رحمہ اللہ تعالیٰ very



Above: Jalsa Salana UK

closely, I observed his supreme courtesy, was present at his Majalis-e-Irfan and had the privilege to carry out tasks in compliance with Huzur's رحمه الله تعالى instructions. I was always conscious of my deficiencies and lack of inclination and many a time was acutely embarrassed at my weaknesses, but how charming was the master that he always encompassed it all in his discretion, his consolation and delight. He was always most loving and affectionate; overlooking each mistake and error and fondly appreciating each trivial endeavour and service.

### Genius

Huzur رحمه الله تعالى was a genius; a being that was one of a kind in the world. Volumes will be written about his life, his services and his noble attributes and this spiritually inspiring account will thus continue to rouse hearts. I too wish to share with everyone what I saw, heard and observed for this faith-inspiring chronicle is our commonwealth. To begin with, I shall relate some assorted incidences; these are like some flowers that have been picked in no particular order. Huzur's رحمه الله تعالى life indeed was like a bouquet of flowers, rather it was like a beautiful, enchanting garden that was ever fragrant with his supreme propriety and decorum.

### Divine assistance

Huzur's رحمه الله تعالى entire life was spent in the shelter of Divine assistance. Every step of the way Allah provided succour and protection to Huzur, guiding him at each difficult phase in his life. Perhaps the most difficult point in Huzur's رحمه الله تعالى life was his migration from Pakistan to Britain. He travelled the long journey of

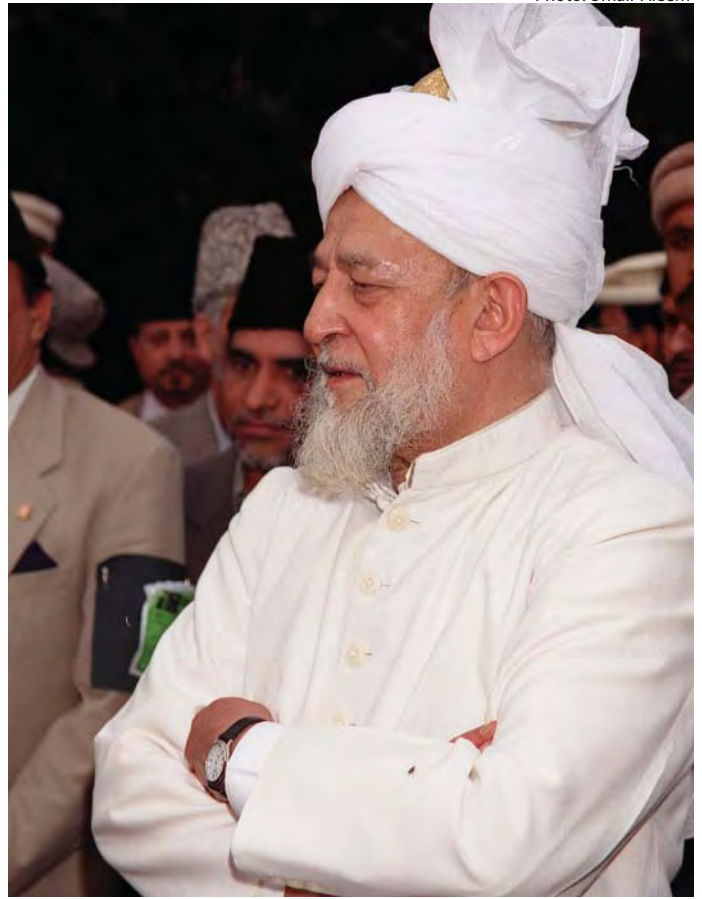
Rabwah to Karachi by road; these were extremely sensitive times when the enemy was on the lookout with spies waylaying all along. It was as if at each stage of this journey angels guarded him. Each danger was averted and despite their utmost efforts, the enemy was not able to get hold of Huzur رحمه الله تعالى. Let alone catch him, the unapprised enemy could not even know till the very end as to when Huzur رحمه الله تعالى left Rabwah, which route he took, when and how he reached Karachi and then from Karachi airport, in his usual way, in his familiar clothes, using his own passport he negotiated the entire departure procedure miraculously unhampered and unchallenged.

This is how, with Allah's help, he reached his destination safely. The enemy, with all the worldly resources at its disposal came to know about his departure from Pakistan only when he had reached London. This journey of Huzur رحمه الله تعالى is reminiscent of the Holy Prophet's صلى الله عليه وسلم migration to Medina. It was after learning of this extraordinary account of Divine assistance and discovering about other astonishing narratives of Huzur's رحمه الله تعالى life that his British biographer, who is a Christian, chose to entitle the book 'A Man of God'. Indeed he was a great man of God; utterly devoted in the love of God, one who was a beloved of God himself, one who received Divine beneficence every step of the way.

### Allah's help

I shall now present an example of how Allah's help and guidance was bestowed on Huzur رحمه الله تعالى on every occasion. When Huzur رحمه الله تعالى first migrated to London, he did not have a regular





**Above:** Huzur رحمہ اللہ تعالیٰ with the late Aftab Ahmad Khan Sahib Ameer Jama'at UK, and Maulana Ataul Mujeeb Rashed Imam of the London Mosque and Missionary Incharge UK. **Right:** Huzur رحمہ اللہ تعالیٰ at Jalsa

private secretary. Allah granted this privilege to this humble one in that for about one month I was enabled to take instructions from Huzur رحمہ اللہ تعالیٰ and implement them or have others implement them. About two days after Huzur's رحمہ اللہ تعالیٰ arrival, a representative of the Urdu section of BBC World Service rang and asked to interview Huzur رحمہ اللہ تعالیٰ. I asked him what would be the duration of the interview and he replied that their popular programme 'Sairbeen' is twelve minutes long and they could give three to four minutes of this time to Huzur's رحمہ اللہ تعالیٰ interview. I told him that this time length was most inadequate but he insisted on this duration. When I presented his request to Huzur رحمہ اللہ تعالیٰ his first question was how long would the interview be. As soon as I told him, Huzur رحمہ اللہ تعالیٰ said to decline the offer and apologise. When the phone call came the next day, I made a suitable apology, at which he kept silent. I then added that although I had conveyed Huzur's رحمہ اللہ تعالیٰ message to him, but my personal opinion was that if they wished to interview Huzur رحمہ اللہ تعالیٰ they should at the very least give the full twelve minutes to Huzur رحمہ اللہ تعالیٰ so that he could answer their questions in some detail. I did add that this was my personal view and perhaps they could think about it. In response he repeated that it was not possible for them to give more time. The next day he rang again and said that after further intensive consideration they had decided if 'Hadhrat Mirza Sahib' agreed to the interview, they would dedicate the complete twelve minutes, that is the entire duration of the programme 'Sairbeen' to

him. I told him that I would pass on his message to Huzur. When I conveyed the message to Huzur رحمہ اللہ تعالیٰ, he smiled and said with delight that he had thought that it would be right if they could give this much time. An appointment was made for him to come to the London Mosque the next day and he arrived at the exact time.

The meeting took place in the library, adjacent to Huzur's رحمہ اللہ تعالیٰ residence. Huzur رحمہ اللہ تعالیٰ met him with great cordiality, telling him that he felt he knew the journalist in an unseen way for he had often heard his voice on the radio but was seeing him in person that day. After tea the reporter felt that although he had brought the recording equipment, the library was not completely silent, so if Huzur رحمہ اللہ تعالیٰ approved he could visit the BBC studios and that way the quality of recording would be very good. Huzur رحمہ اللہ تعالیٰ agreed without hesitation. Before departing he said that he would mention the questions that he had thought of asking. Huzur رحمہ اللہ تعالیٰ replied that he could do so if he wanted to and asked me to note down the questions. He gave me the questions in Huzur's رحمہ اللہ تعالیٰ presence, which I quickly took down. The interview was fixed for the next day in the afternoon.

On the following day I presented the questions that I had now neatly written to Huzur رحمہ اللہ تعالیٰ, who had a quick look at the paper and returned it to me. In the afternoon, Huzur رحمہ اللہ تعالیٰ went to the BBC studios as planned with a few Khuddam. Amongst the BBC representatives, were some Urdu-speaking Englishmen who greeted Huzur رحمہ اللہ تعالیٰ. One of them introduced himself as the person in-charge of the BBC Overseas Service and said that although Huzur رحمہ اللہ تعالیٰ had come to give an Urdu interview his request was that Huzur رحمہ اللہ تعالیٰ also give an interview in English.



Above: Jalsa Salana UK

Huzur رame Allah Ta'ala accepted this request and said that he wished to give the English interview first. This interview was recorded off the cuff and lasted about twenty minutes. After this Huzur رame Allah Ta'ala came to the Urdu Section and went to the studios for the interview. There was a large table in the studio with two microphones in the middle, Huzur رame Allah Ta'ala sat on one side and the Urdu service interviewer on the other. There was a glass partition in the studio from behind which we could sit and hear and look at the proceedings. After some opening talk the interview began. I was amazed when the first question was asked because it was not among the questions that were given the day before and were still in my pocket. The second question was different as well and so was the third. In short all the questions asked were different from the ones given the day before. I was quite amazed at this situation and a little worried as well, although I was most grateful to Allah, due to the precise, specific, and forceful replies that Huzur رame Allah Ta'ala was giving.

I remember one question was on the lines that if the government of Pakistan has legally declared you as non-Muslim why don't you simply accept this. Huzur رame Allah Ta'ala gave a detailed and powerful reply to this in which he also mentioned that this was on par with someone saying to a decent person that he considered him a dog rather than a man and since he had now called him a dog, it was incumbent on that person to consider himself a dog and start barking. This befitting reply by Huzur رame Allah Ta'ala was received most popularly in Pakistan. At the end of the interview Huzur رame Allah Ta'ala got up and came out. At this an Urdu-speaking English officer drew the interviewer's attention to a question he had forgotten to ask. Apologising, he requested Huzur رame Allah Ta'ala to return to the studio,

Huzur رame Allah Ta'ala obliged. This extra question too was not from those given the day before!

Before getting in the car to return home Huzur رame Allah Ta'ala called me, touched me on the shoulder and most graciously said, 'you remember the questions he mentioned yesterday?' I replied in the affirmative and that the paper was still in my pocket. Moreover, I was amazed that he had not asked even one of those questions and had asked entirely new questions. Huzur رame Allah Ta'ala replied, 'Exactly, that is what has happened; however I am delighted that he asked me different questions. The fact is I wanted him to ask me the very questions, which he did today. This has turned out very well indeed!' I was amazed to hear this from Huzur رame Allah Ta'ala, wondering at the extraordinary way in which Allah had conferred His help and the interviewer had asked the exact questions that Huzur رame Allah Ta'ala had wanted him to ask. This is not the normal way of press representatives; normally they ask the pre-arranged questions, maybe adding a question here and there. This situation was most extraordinary, but as it was revealed later it was a source of enhancing one's faith that behind this sudden change was the focus of a man of God and Divine help.

#### **Extraordinary knowledge**

Allah had conferred upon Hadhrat Khalifatul Masih IV رame Allah Ta'ala extraordinary knowledge, discernment and sagacity. He was a masterful and a dynamic orator. His speech and manner of delivery had a mesmeric quality to it. His highbrow writings and thousands



of Question and Answer assemblies held by him were a testimonial of his vast erudition. Allah had endowed Huzur رحمه الله تعالى with an exclusive dexterity to give replies that would reduce the objections of the opponents to silence in these assemblies. There were numerous instances of this great quality of his in the Question and Answer assemblies. I shall relate one such example here.

A few years after Huzur's رحمه الله تعالى arrival in Britain, the Ahmadiyya Muslim Society of Cambridge University invited Huzur رحمه الله تعالى for a lecture, which Huzur رحمه الله تعالى graciously accepted. The lecture was entitled, 'Jesus Christ in the Holy Quran.' I was privileged to work under Huzur's رحمه الله تعالى guidance to prepare some notes for the lecture. On the day Huzur رحمه الله تعالى went to Cambridge with a few Khuddam, including this humble one. Huzur رحمه الله تعالى delivered a comprehensive and in-depth speech on this important subject in English and in a most articulate style detailed the Quranic statements about Jesus on whom be peace. Towards the end of the speech Huzur رحمه الله تعالى also mentioned Jesus on whom be peace escaping the cross, migrating to Kashmir and dying a natural death and referred to verse 51 of Surah Al-Mu'minun. He reasoned that the verse refers to Jesus on whom be peace and his mother Hadhrat Maryum may Allah be pleased with her being given a refuge at a safe place at a time of great danger.

After this eloquent and scholarly speech the audience were invited to ask questions. Among the audience a few Arab students seemed to have an air of confidence about their linguistic prowess of Arabic and their tenor was that as Arabic was their language no non-Arab could have a better knowledge of the language than them. This is the nuance with which a young man stood up to ask a question,

rather made an objection that in the Arabic words:

أَوَيْتَهُمَا

'aawa inna humaa' (*We rescued both of them*) of the Qur'anic verse 23:51, Jesus on whom be peace and Hadhrat Maryam may Allah be pleased with her are not referred to, rather the reference is only made to Hadhrat Maryam may Allah be pleased with her at the time when she was expecting Jesus on whom be peace and that the verse referred to an event that took place long before the crucifixion. He said that the reference was about Hadhrat Maryum may Allah be pleased with her going from a hazardous place to another and that it was not a reference to the migration to Kashmir.

Huzur رحمه الله تعالى dealt with this question in a most imposing and spirited manner, he first disproved the objector by citing the historical perspective and then with reference to the idiom of Arabic language said that in Arabic the term 'aawa inna humaa' is used for two people and not for a pregnant lady with child. Huzur رحمه الله تعالى said with complete conviction and certainty that in Arabic the plural-tense is not used for a pregnant lady; he challenged the objector in that Arab linguists would never use this turn of phrase. That was some spectacle! There was this objector who, over-confident of his Arabic lingual prowess, had objected insolently but a non-Arab man of God whose reasoning totally silenced the brash objector. This was a most inspirational manifestation of the greatness of the theological scholarship presented by the Promised Messiah (on whom be peace) and Huzur's رحمه الله تعالى tremendous power of reasoning.

Photo: Umair Aleem



Above: Jalsa Salana UK



Above: Huzur رحمه الله تعالى in an affectionate embrace

### Love and Affection

It did not end here. As the objector stood there dumbfounded, not able to say anything in his defence, Huzur رحمه الله تعالى adopted another tactic to further reinforce his point. In the audience sat an Egyptian language expert, a sincere Ahmadi, Mustapha Sahbit Sahib. Directly addressing him, Huzur رحمه الله تعالى said, 'You are Egyptian and are an expert of Arabic language, please tell us do Arabic scholars and linguists use the plural-tense for a pregnant woman?' Mustapha Thabit Sahib stood up, all eyes in the hall turned to him, wondering what the Egyptian scholar was going to say. Everyone believed that his testimony would strengthen Huzur's رحمه الله تعالى forceful reasoning and the point would be proven. Mustapha Thabit Sahib gently replied, 'Yes Huzur, Arabs do that.' This response stunned the audience, in particular the Ahmadi people. They were astounded that an Arab scholar had given testimony contrary to Huzur's رحمه الله تعالى stance. While everyone was still in a state of shock, Mustapha Thabit Sahib completed his reply after a pause, '...if they are ignorant and uninformed of Arabic.' A roar of laughter followed this reply and the Ahmadi's were much relieved! This most excellent and sagacious style of response certainly silenced the objector for the rest of the event.

Huzur رحمه الله تعالى was an embodiment of love and affection. This most beautiful aspect of his blessed nature was manifested at every step of his entire life. Huzur رحمه الله تعالى maintained such a bond of great love and affection with every member of the Community that each Ahmadi is a living testimony to this fact. There is probably not a single Ahmadi today who did not partake of this great love and affection directly or indirectly. There are hundreds and thousands of those who got to, as it were, plunder this wealth of love yet this treasure trove of love never diminished! This great love emanated from the love of God and was thus everlasting. Even today when this beloved person has passed away, the memories of his love and affection are alive in each Ahmadi's heart. His fond memory brings tears to the eyes. Love begets love. Dearest Huzur's رحمه الله تعالى love had filled the hearts of Ahmadi's with love. The tears that one sheds for his love are indeed a testimony to his tremendous love. By virtue of his everlasting love and affection, this sacred person shall indeed live forever!

The series of individual/family mulaqats that started during the Fourth Khilafat were one of a kind. On the appointed day of the mulaqat a sense of delight would begin from early morning in the



family home. Children would wait eagerly for the time of mulaqat. Once the mulaqat was over, people would come out elated; having gathered a deep sense of satisfaction and delight from the meeting, the memories of which would then be relished for a long time. Those few moments of the mulaqat would encompass lifetime's happiness. I have seen this spectacle numerous times myself; people emerging from the mulaqat room beaming with delight, tears of adoration and happiness rolling down their faces. Photographs taken during these mulaqats today adorn Ahmadi houses. Looking at these photographs, it seems as if the source of this most loving and affectionate beneficence is still around. So great and tremendous was his love for everyone that each person really assumed as if they were the favoured one. I have tried to put this across as follows:

”مجھ سے ہی پیار وہ کرتا ہے“ یہ تھا سب کو گماں  
اس کا پیار ایسا تھا ہر دل میں بسا رہتا تھا

**'His love is exclusively mine' each person would imagine!  
Such was his love that it inhabited each and every heart!**

(A Poem by Ataul Mujeeb Rashed)

This boundless sea of love certainly had no dearth of precious pearls! I shall relate one episode as an example. The Ahmadiyya Community commemorated the completion of its first century with a great sense of gratitude to Allah midst an amazing spiritual ambience. The Community issued various commemorative

souvenirs at this occasion; among them were colourful balloons with the Jubilee logo imprinted on them. Once during those days, as Huzur رحمہ اللہ تعالیٰ came out of the London Mosque after Asr Salat he saw a little boy, around three years old, playfully happy as he hung by the railings of the boundary wall. When Huzur رحمہ اللہ تعالیٰ passed the boy he waved and said Assalamoalaikum to him. Huzur answered him, and as he came nearer the little boy asked, 'Huzur do you have a balloon?' Huzur رحمہ اللہ تعالیٰ smiled, realising that this was not a question, rather a sweet demand. Perhaps in order to see how the boy would react, Huzur رحمہ اللہ تعالیٰ replied, 'Yes I do.' The boy came down from the railing and very casually asked, 'Huzur can I have a balloon?' Huzur رحمہ اللہ تعالیٰ said yes he could. On this the boy held Huzur's رحمہ اللہ تعالیٰ hand and eagerly started walking along. This was a most pleasing sight, an innocent little boy having become the object of his beloved master's love and affection walked with him to his office. Huzur took the boy to his office where he always had a supply of chocolates in his desk drawer to give to children. Let me mention here that it was Huzur's رحمہ اللہ تعالیٰ custom to give a gift of chocolate to all the children who came for mulaqat. Often this would consist of two packets of chocolate. But it was not just children who received chocolates from Huzur رحمہ اللہ تعالیٰ, unmarried visitors also received them. This was Huzur's رحمہ اللہ تعالیٰ unique interpretation, in his eyes anyone who was not married was considered a child. Those young people who were about to be married would be affectionately told by Huzur رحمہ اللہ تعالیٰ to receive their last gift of chocolate from him!

So Huzur رحمہ اللہ تعالیٰ took the little boy to his office, opened his desk

**Above:** Huzur رحمہ اللہ تعالیٰ at a dinner for VIP guests during Jalsa Salana UK





drawer and gave the boy a balloon, which he took most keenly. Then, in his innocence he made another demand, 'Huzur can you blow air in it?' One can only guess how much Huzur رحمه الله تعالى must have enjoyed this spontaneity of the child. It was the marvel of Huzur's رحمه الله تعالى love and affection that children could say these things to their compassionate master in such a candid manner. Huzur رحمه الله تعالى sent for some string and most graciously filled the balloon with air, tied on the string and handed the other end of the string to the child. As was his custom, Huzur رحمه الله تعالى also gave the little boy some chocolates, which he held in his other hand. How fortunate was this little boy that he emerged from Huzur's رحمه الله تعالى office with packets of chocolate in one hand and a balloon in the other!

### Helping the persecuted

During the height of trouble in the Balkans, when severe brutality was taking place in Bosnia and the innocent Bosnians were forced to leave their motherland and take refuge in other countries, a huge number of Bosnians came to Britain. Huzur رحمه الله تعالى had urged prayers for them and had instructed to help the persecuted, victimised people as much as possible, purely with the objective of human kindness and no other motive. In compliance with this, Ahmadi's worldwide gave full support and help to these persecuted people in their own countries. With Allah's grace, in Britain too, the Ahmadi's were enabled to be of great service in this respect.

The Luton Jama'at was at the forefront of this. Once a member of this Jama'at brought a group of Bosnian friends to the London Mosque. A special programme was organised at this occasion and a dinner was arranged for these distraught honoured guests. They

were given a tour of the Fazl Mosque. The concluding part of the programme was the most significant, a mulaqat with Huzur رحمه الله تعالى. The Bosnian group was all male and they met with Huzur رحمه الله تعالى in his office. Turn by turn Huzur رحمه الله تعالى embraced them all, warmly shook their hands and generally made them feel welcome with great love and affection. All of them sat on chairs facing Huzur رحمه الله تعالى. These were early winter days and some Bosnians were not adequately dressed for the weather. Many had visible injury marks on their arms and faces. Huzur رحمه الله تعالى asked them a little about the persecution they had endured. He encouraged them and advised them never to forget their homeland, to maintain Islamic values and to protect themselves from the ill effects of the bad atmosphere. Huzur told them that no matter how dire their financial situation got, they should always give something in the way of Allah so that Allah may keep on blessing them. Huzur رحمه الله تعالى counselled them in a most affectionate way and they listened to him attentively. Huzur رحمه الله تعالى said that the brothers should be given some monetary help. This was quickly arranged and Huzur رحمه الله تعالى gave them envelopes with gifts of cash with his blessed hand amidst his sincere prayers for them. He then asked them to wait, saying that he would return shortly and then he left the room to go upstairs to his residence. I imagined that Huzur رحمه الله تعالى had perhaps gone to get some sweetmeat or some other food. I did however wonder why Huzur رحمه الله تعالى had not sent any Khadim for the task. It was while I was still wondering that the door opened and we all saw a most incredible sight! Huzur رحمه الله تعالى entered the office carrying bundles of clothes; there were so many clothes that Huzur رحمه الله تعالى could barely carry them in both his arms. It was with great affection that Huzur رحمه الله تعالى then distributed these clothes among all the Bosnian brothers and asked them to put them on. They all immediately donned the clothes;



Shahid Abbass





**Above:** Huzur رحمہ اللہ تعالیٰ holds cuttings from the clothes of the Promised Messiah علیہ السلام  
**Left:** Kings attend the Jalsa.

some exchanged the clothes amongst themselves according to their sizes. Huzur رحمہ اللہ تعالیٰ looked on most affectionately and was delighted at their need being fulfilled. Huzur رحمہ اللہ تعالیٰ again got up and saying he would return shortly went upstairs again. After a while when Huzur رحمہ اللہ تعالیٰ returned he was carrying a lot of clothes, with him were one of his grandsons, a granddaughter and a son-in-law carrying more clothes. Huzur رحمہ اللہ تعالیٰ gave these clothes to those brothers. Apart from a few items, all these clothes were from Huzur's personal wardrobe; the best woollen coats, valuable sweaters, etchkan (long coat), woollen hats, shirts and new socks. As Huzur رحمہ اللہ تعالیٰ gave all this away to the brothers I looked on in amazement at the great good fortune of the Bosnians that they had received these new and barely used clothes in excellent condition from the blessed hands of Huzur رحمہ اللہ تعالیٰ. How sacred and blessed were these clothes that belonged to the Khalifa of the 'Imam of the age', who had been informed by God that:

بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے

**"Kings shall seek blessings from your garments"**

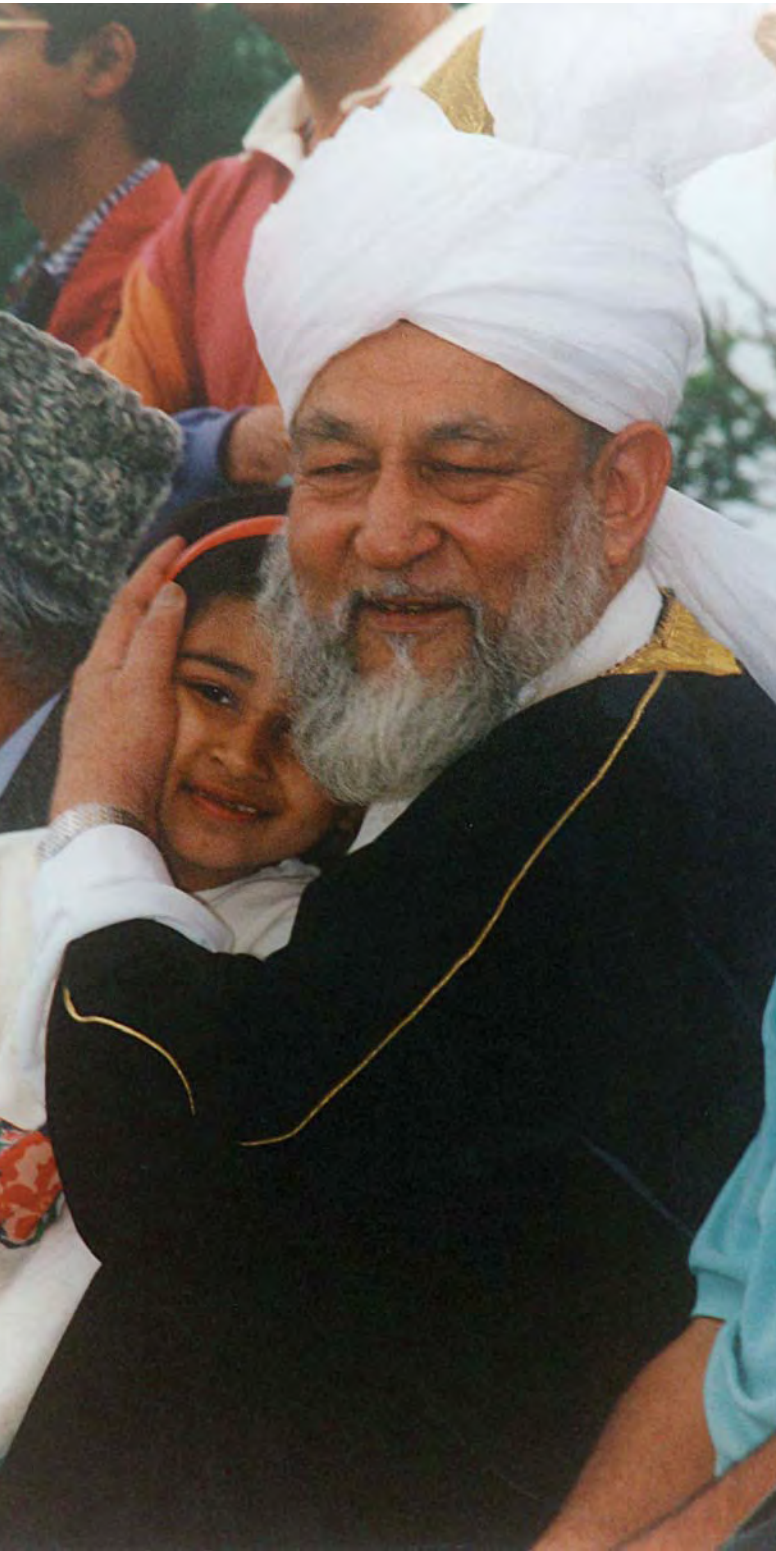
I thought that Allah's decree had brought these victimised brothers on par with kings and they had been given these blessings. The

faces of the Bosnian brothers were beaming with happiness at this time and Huzur's رحمہ اللہ تعالیٰ face too had a glow of satisfaction and of gratitude in that he was enabled to meet the needs of disadvantaged brothers. The Bosnian brothers expressed their gratitude and Huzur simply did not want to hear any of it. This faith-inspiring sight that I beheld that day is imprinted on my mind forever. This gathering concluded in a most emotional manner. Huzur رحمہ اللہ تعالیٰ once again embraced all of them and bade farewell to them with loving prayers. These fortunate 'kings' left Huzur's رحمہ اللہ تعالیٰ office attired in the blessed clothes of the Khalifa of the day!

I cannot but mention one point here. This is that it is as if this is a trust that I have held and it is essential that I honour it now by relating it. That day Huzur رحمہ اللہ تعالیٰ gave his clothes to the brothers in such abundance that I believe his winter wardrobe would have been emptied. This impression of mine is corroborated by the fact that for about two months after that day Huzur wore the same etchkan every day that he had worn on that day. The memory of this incident moves me to tears even today. Rahemahulla ho Ta'ala wa jaza hu Allaho ahsanal jaza.

#### **His Personality**

Allah the Exalted granted our beloved master Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ a charming personality. His life was replete with lofty ethics and Allah had bestowed upon him so many qualities that whoever met with him would be enchanted by his charismatic personality. Meeting him once would draw one to his spiritually inspiring company time and again. Such was his captivating charm



Above: Huzur's رحمه الله تعالى love for children

that people from within the Community as well as from outside would be in wonder of his personality. The Ahmadis simply adored him; they were absorbed in a passionate love for their beneficent master, whilst being utterly devoted to him and quite rightly too! For Allah had conferred on them a most affectionate and prayerful master in the person of Hadhrat Khalifatul Masih IV رحمه الله تعالى who would share all their sorrow and grief and his encompassing love had become a part of their existence.

From among the attributes that Allah had bestowed on this blessed person, one was his sense of global communication. In His Perfect Power, Allah had invested Huzur رحمه الله تعالى with the dignity of the office of the Khilafat at a time when means of communication had greatly advanced. Utilising all these resources, he formed a widespread rapport with the Community spread in the four corners of the earth. A rapport that was truly unique. The Khalifa of the day is a nucleus for the entire Community and each member of the Community wishes to be connected and linked to him like an appendage. However, sometimes physical distances come in the way and this connection becomes very limited and difficult. In the current era, Allah the Exalted granted us exceptional expansion within these resources and the Ahmadiyya Community fully benefited from these means of communication.

One way to communicate with the Khalifa of the day is through letters and this has been prevalent from the beginning. During the fourth Khilafat the Community expanded most extraordinarily in terms of numbers. Huzur رحمه الله تعالى had made particular arrangements for each letter to be replied individually in a personal and intimate style rather than in a formal way. He would try and reply to his letters in the same language that they were written in. For this he had set up and organised a complete operational system.

Another facility that was rarely accessible beforehand was direct telephonic communication. The arrangement of mulaqats (audience with Huzur) was so widespread that in my observation there is hardly an Ahmadi who came to see Huzur رحمه الله تعالى and was not given the privilege of a mulaqat. Even during various other engagements, Huzur رحمه الله تعالى would make an exception to the rule and graciously grant people the privilege of a mulaqat. Men, women and children of the entire Community abundantly partook from this beneficence. The profusion with which the arrangement of mulaqats carried on during the fourth Khilafat was a reflection of Huzur's رحمه الله تعالى extraordinary affection and love.

In this era the facility of communicating via fax had also brought people of the Community very close to Huzur رحمه الله تعالى. When faced with grief or difficulty, an Ahmadi living in far off corners of the earth would promptly request Huzur رحمه الله تعالى for prayers via fax and would receive the blessing of Huzur's رحمه الله تعالى prayer instantly. This facility to communicate with the Khalifa of the day is a great blessing of Allah that Ahmadis living far and wide are taking full advantage of.

Another feature of communication on a global scale was that after his migration from Pakistan to Britain Huzur رحمه الله تعالى toured various countries to such an extent that is unparalleled in the history of Ahmadiyyat. In particular, around the centenary year of Ahmadiyyat he toured all the major countries of the world. Thus those helpless and powerless people, who due to financial and other restraints could not present themselves to Huzur رحمه الله تعالى, were granted the privilege of mulaqat by Huzur's رحمه الله تعالى visits to those countries.

Fortunate indeed were those deceased eminent Ahmadis and those who had sacrificed their lives for Ahmadiyyat and are now



buried in far off countries that even they were not deprived of mulaqat with the Khalifa of the day. During these tours Hadhrat Khalifatul Masih IV رَحْمَةُ اللَّهِ تَعَالَى graciously visited the graves of these valiant men and made them the recipients of his prayers. This took place in Sierra Leone and in Mauritius. Envidable indeed are these esteemed people that they were granted the nearness and the prayers of the Khalifa of the day even at their eternal resting places!

The greatest source of communication indeed was MTA, through which as if, Huzur رَحْمَةُ اللَّهِ تَعَالَى graced each Ahmadi's living room. Day and night, through sermons, Question and Answer sessions and various other programmes the blessed sound of Huzur's رَحْمَةُ اللَّهِ تَعَالَى voice could be heard in Ahmadi homes.

### ***A child's love for his Khalifa***

Young children too were deeply in love with this beloved master. Seeing his blessed face on TV they would jump with joy, innocently calling him 'Hajoor' in their childlike lisp. The closeness to Huzur رَحْمَةُ اللَّهِ تَعَالَى that the Ahmadi's were granted through MTA is an incomparable experience and a great blessing of Allah. Reflecting on all this one can say with deep conviction that out of His special munificence, Allah granted Hadhrat Khalifatul Masih رَحْمَةُ اللَّهِ تَعَالَى extraordinary means of global communication and maintaining close contact and thus the entire Community was privileged to gain amazing closeness to Khilafat.

The qualities of love and affection, appreciation and encouragement were most prominent in Huzur رَحْمَةُ اللَّهِ تَعَالَى. There are hundreds of thousands of Ahmadi's worldwide who were the recipients of the grace of these qualities of Huzur رَحْمَةُ اللَّهِ تَعَالَى and are today overcome by feelings of gratitude at the memory of these incidents. This most humble servant of Huzur رَحْمَةُ اللَّهِ تَعَالَى is also among those fortunate people who received this grace. While leaving aside incidents of purely personal nature, I shall mention two incidents here that are in essence primarily about the Community.

### ***A debate***

Perhaps it was in 1987 that this humble one had a debate with Christian priests on the divinity of Jesus عَلَيْهِ السَّلَام. The situation for this came about when in a Q & A session with Huzur رَحْمَةُ اللَّهِ تَعَالَى a Christian friend put a few questions to Huzur رَحْمَةُ اللَّهِ تَعَالَى. Huzur replied to these in detail and I remember that most of the time in that assembly was spent in answering questions of this

particular Christian friend. Towards the end the questioner took on an argumentative tone. On this Huzur رَحْمَةُ اللَّهِ تَعَالَى explained to him that it was not an occasion for debate and that he had answered the questions in principle, however if the Christian friend wished to discuss it further, signalling to my humble self, Huzur رَحْمَةُ اللَّهِ تَعَالَى, told him to contact me. Later when I talked to the friend, the matter progressed on the lines of a plan for a debate on the topic of divinity of Jesus عَلَيْهِ السَّلَام. I had kept Huzur رَحْمَةُ اللَّهِ تَعَالَى informed as the matter had developed and the discussions were progressing on Huzur's رَحْمَةُ اللَّهِ تَعَالَى guidance. When the matter had reached to the point where a debate was planned, Huzur رَحْمَةُ اللَّهِ تَعَالَى said, all right, hold a debate but only after agreeing on proper conditions. I

**Below:** Huzur رَحْمَةُ اللَّهِ تَعَالَى at a Question and Answer Session





presented the conditions suggestion by the Christian friend to Huzur رحمه الله تعالى. After looking at them, Huzur رحمه الله تعالى accepted them all; the topic of the debate, the arrangement of the speeches, the time and venue and various other features were all accepted. However, Huzur رحمه الله تعالى said that it was not acceptable that the debate was to be presided by a representative of the Church and said that a neutral dignitary should be selected for this. When the local Mayor was approached for this, he happily accepted.

To cut a long story short the debate was held in a Christian Church. Half of the audience were Ahmadis while the other half were Christians. Alternative speeches were followed by Question and Answers after which, concluding speeches were given. All praise belongs to Allah that He granted His assistance and help and the debate was held successfully. Prior to going to the debate I had repeatedly requested Huzur رحمه الله تعالى for prayers and on return had submitted a brief report. Huzur رحمه الله تعالى expressed delight at this. It seems Huzur رحمه الله تعالى was told about the details of this debate from other members as well. The next day while going for Salat, Huzur رحمه الله تعالى commented that I had not given him a video of the debate. I replied that I had not considered it worthy to be presented to Huzur رحمه الله تعالى, on which he said no, a copy of the video was to be given to him. I presented this to Huzur رحمه الله تعالى the same day. After a few days Huzur رحمه الله تعالى told me that he had watched the video and that its copies should be made and sent to all African countries. I was overwhelmed with this great encouragement, appreciation and approval. In addition, during an assembly after a few days, while addressing Mustapha Thabit Sahib,

Huzur رحمه الله تعالى spoke most favourably about this debate and to some extent compared it to my late father's celebrated debate held in Egypt and published later on as a book "Cairo Debate". Alhamdulillah (All praise belongs to Allah). On the instruction of Huzur رحمه الله تعالى the 'Audio Video Department' dispatched videos of the debate to African countries. Some missionaries later told me that they had benefited hugely from the video and had found it very useful. All this was the blessing of Huzur's رحمه الله تعالى graciousness and kindness.

### Managing his time

Huzur رحمه الله تعالى was an extremely busy person. As far as I have seen him closely I can say with full conviction that I have not seen another person in the entire world who was as busy as Huzur رحمه الله تعالى. He made full use of time and spent every single minute doing good, virtuous work. Allah had informed the Promised Messiah عليه السلام in a revelation; 'You are that esteemed Messiah whose time will certainly not be wasted'. History bears witness that the Promised Messiah عليه السلام indeed employed each moment of his life in tremendous service of faith. Based on my own observation, I can testify that as far as being occupied and making excellent use of time is concerned, this was also the state of the life of Huzur رحمه الله تعالى. He had a specific schedule planned for each day. One could determine from this how occupied he would be on any given day. His day would start very early with Tahajjud prayers and the engagements carried on late into the evening. There would be very little time for rest. He had a passionate love for service of faith and this was his norm day and night. He had a practice of not even wasting a single moment. He once said, 'when I get tired doing

**Below: A Scene from Jalsa Salana UK**



Photo: Umair Aleem





**Below:** Silent prayer during the Jalsa Salana UK

a particular task, my method of taking a break is to start another task'. In this way the body gets a break when the type of task is altered. Weariness is alleviated, but continuity of work continues. He also said that with Allah's grace he could manage three tasks simultaneously, for example while taking tea, he would read the paper as well as watch TV; thus making complete use of time.

Once a reporter took Huzur's رحمه الله تعالى detailed interview, which was based on his daily engagements. When Huzur رحمه الله تعالى

detailed his daily schedule the reporter was astonished at its elaborate nature that spanned from early morning till late night, packed full of work engagements. When this interview was published, the magazine [Sunday Times magazine 16th August 1989] chose to alter the title of their regular column in which Huzur's رحمه الله تعالى details were printed from "A day in the life of..." to "A life in the day of Hazrat Mirza Tahir Ahmad". With this apparently minor altering of the words the newspaper made a most eloquent statement. The reality is that each single day of Huzur's

رحمه الله تعالى life was full of life as well as enhancing life for others.

I remember once explaining one feature of his engagements, Huzur رحمه الله تعالى had said that he kept busy even during mullaqats by doing light work, for example in the very brief time between one person leaving after mullaqat and other coming in, he would sign letters. Another facet of Huzur's رحمه الله تعالى active nature that I observed was that he would even make full use of time during journeys. Probably for this reason he preferred to travel by road. Within Britain he would always travel by road as well as when travelling to Europe, whether it was a short journey or a long one. In practice, as soon as the car would leave the London Mosque, Huzur's رحمه الله تعالى office would open in the car. He would start reading papers, magazines as well as his post. He would give instructions regarding the letters as he read them, or he would make brief notes of replies himself. Even during the short journey between the London Mosque and Islamabad, Tilford, he would keep busy in the car. Some members of the Community would send their requests or poems recorded on audiotapes. Huzur رحمه الله تعالى would listen to these tapes during his travels. In short, he would keep himself busy at all hours and would say that the best time is that which is spent in the service of faith and is spent in doing something useful.

### Letters, books and Mullaqats

Huzur رحمه الله تعالى would receive hundreds of letters every day. He would read them all. He would write notes or instructions on each letter while writing personal replies to many letters. There are many fortunate members all over the world who were granted personal hand-written letters by Huzur رحمه الله تعالى. His routine was that the letters he intended to respond to personally would be kept to one side and as soon as he got a small break between two engagements he would pen them with his blessed hand.

Apart from books, Huzur رحمه الله تعالى would scrupulously study important articles and newspaper cuttings received from all over the world and would give necessary instructions. He would make a meticulous study of the newspapers and magazines published by the Community and was always encouraging about them as well as drawing attention to any amendment needed.

Another aspect of Huzur's رحمه الله تعالى engagements was the series of mullaqats that would take place on a daily basis. There would be official mullaqats with those who worked in a variety of departments and organisations of the Community. Then there would be mullaqats with visiting Umara of various countries and other Community workers. If required, these mullaqats would be extremely lengthy. There would also be mullaqats with people outside the Community, sometimes these would develop into extended question and answer sessions that would last hours. Assorted journalists and media representatives would also be granted meetings with Huzur رحمه الله تعالى. Family mullaqats with members of the Community took place on a daily basis. Usually these were allocated evening time for the convenience of people. These mullaqats would usually be brief, however at times they would also extend in duration. In the few minutes allocated to family mullaqats, Huzur رحمه الله تعالى would converse with all the members of the family in one way or the other and would make them so happy that when they came out after the mullaqat their

faces would be beaming with delight. At times there would be tears of happiness and an overwhelming sense of self-assurance at their good fortune. In addition to this, there would be worldwide communication maintained via fax and telephone and instructions were given day and night. This is a mere glimpse of the official engagements that I have presented based on my observation. The truth of the matter is that Huzur's رحمه الله تعالى engagements far exceeded all this.

### Prayers

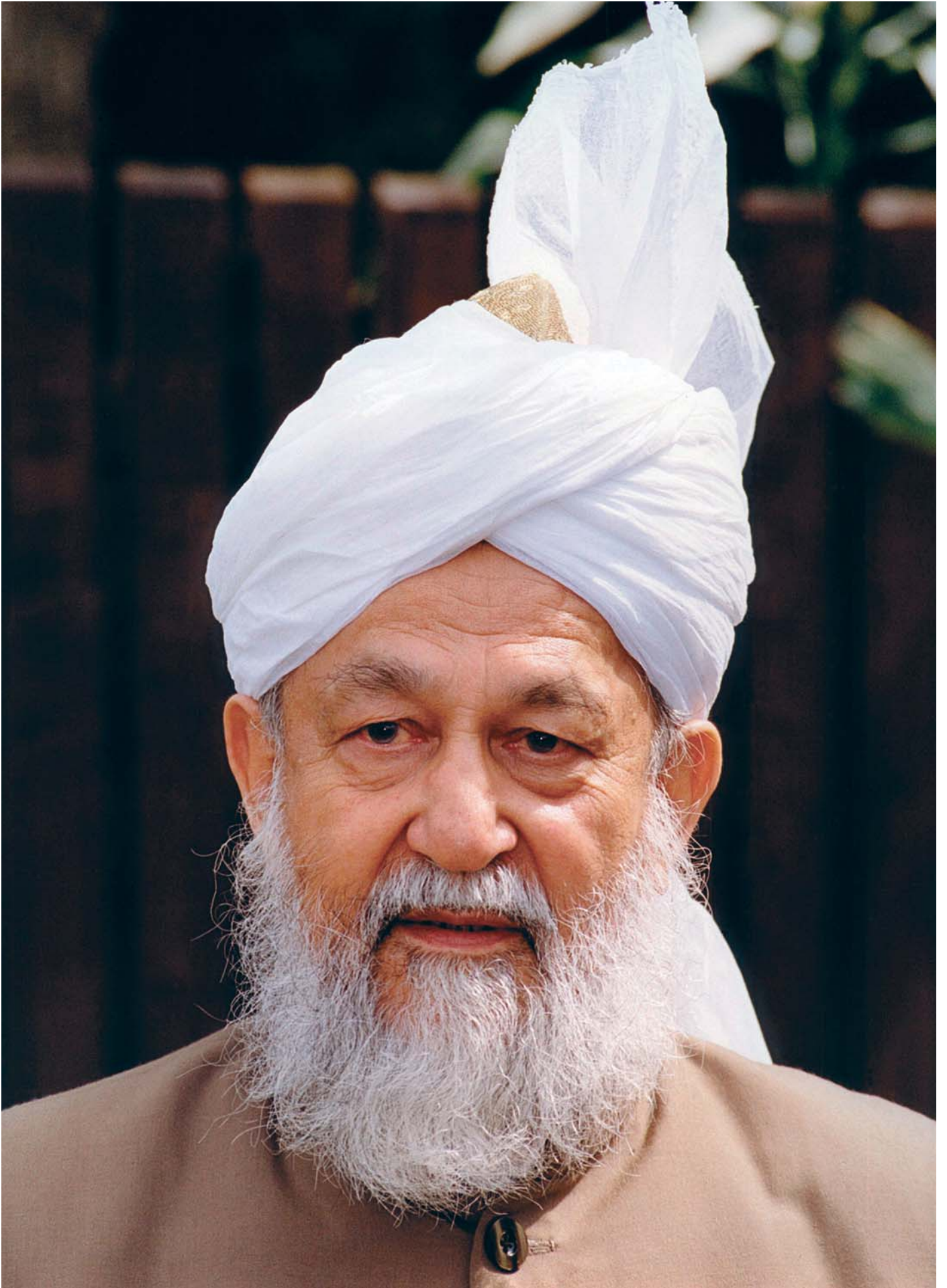
He would lead the five daily prayers at the mosque, prepare the Friday Sermons, addresses, messages and participate in the MTA programmes, all this he would do on a regular basis. Huzur رحمه الله تعالى travelled to numerous countries of the world. During these travels his engagements remained just as eventful. Individual as well as communal mullaqats, meeting the press, Q & A sessions, speeches and who knows what other religious engagements that would go on day and night.

Allah had granted Huzur with extraordinary strength and courage. Despite this hectic schedule, he would always have a most appealing smile and an attractive glow on his face. The more I reflect on the energetic and busy life of Huzur رحمه الله تعالى my amazement increases as to how alert and fresh Huzur رحمه الله تعالى always appeared despite all these engagements. I am further amazed by the fact that concurrent to these heavy engagements Huzur رحمه الله تعالى continued with his writings and wrote many highly commendable, voluminous and scholarly books. At times a busy person finds it difficult to make time even to write a brief article. It is astonishing how Huzur رحمه الله تعالى would make time for these erudite and research tasks; Urdu translation of the Holy Quran, complete review of an English translation of the Holy Quran, the writing of the momentous book 'Revelation, Rationality, Knowledge and Truth' and a long list of various other scholarly and research books. Those who have had an experience in writing can make a very good inference as to how much time is spent on such distinguished scholarly writings and research work and just how much hard work is needed. I believe that is it an extraordinary and miraculous accomplishment for the busiest person in the world to be able to write these books despite all his engagements. These books shall continue to be a blessing for all times, Insha'Allah.

Hadhrat Khalifatul Masih's IV رحمه الله تعالى personality was a beautiful amalgamation of lofty ethics and noble virtues. Allah had granted him numerous qualities. His is an all-embracing episode that shall always remain glorious and its faith-inspiring references shall continue to be mentioned, like a fragrance that spreads in all direction.

For the moment I shall suffice on this brief note and I pray that may Allah enable us to follow in the footsteps of this most blessed person and to derive lessons from his virtuous model. Ameen.







NordKap, Norway. The sun shines 24 Hours a day

# The Best Chauffeur Job in the World

*A personal account by Nabil Arshad*

I have been asked to write an account of my personal experiences as a driver of Hadhrat Khalifatul Masih IV رحمه الله تعالى, a blessing from Allah the Almighty which I was so fortunate to have. I will always remember 1984 as a pivotal moment in my life as it was the year when Hadhrat Khalifatul Masih IV رحمه الله تعالى arrived in the UK, and a unique experience and opportunity to serve Khilafat began for me. It started back in April 1984 when I was able to receive Huzur رحمه الله تعالى at Heathrow Airport, London, after his departure from Pakistan. I was 19 years of age, and was one of the drivers in the "Kafila" and drove the car behind Huzur's رحمه الله تعالى car, which was driven by Khalifa Falah-uddin Sahib. The Kafila is a term used to describe Huzur's رحمه الله تعالى convoy and those people who travelled in it. After that, Allah enabled me to offer my services for many years as a driver in security duties and also in serving food during private dinners of Huzur رحمه الله تعالى with various VIPs.

When I was 22 years of age I was invited by Huzur رحمه الله تعالى to drive his car to Europe in August 1987. After this trip, Allah blessed me with further opportunities to drive Huzur رحمه الله تعالى on at least another 15 tours. I also accompanied Huzur رحمه الله تعالى on the World Tour in the Centenary year of 1989. Huzur رحمه الله تعالى visited North America, Guatamala, Canada, Fiji, Australia, New Zealand, Singapore and Japan. When we were in Japan, especially in Tokyo, there was a great deal of traffic on the roads and travelling anywhere by car took a really long time. Therefore, Huzur رحمه الله تعالى opted to use the city Metro (underground) system when going shopping. On one occasion, he even used it to attend an official Jama'at dinner organised for Huzur رحمه الله تعالى and Japanese guests.



In 1991, I was further blessed by Almighty Allah to accompany Huzur رحمه الله تعالى on a trip to South and Central America, which included the countries of Surinam, Guyana, Trinidad and Tobago, Guatemala, Mexico, and North America. This trip was particularly memorable and one that I enjoyed a great deal because there were only six people who accompanied Huzur رحمه الله تعالى in the Kafila. The other five were Major Mahmood Ahmad Sahib, Malik Ashfaq Sahib, Muneer Javeed Sahib – Private Secretary, Karim Hayat Sahib and the Late Mubarak Saqi Sahib who was taken ill in our first country of call. In Trinidad and Tabago, I shared a room with Karim Hayat Sahib, which was next to Huzur's رحمه الله تعالى room in the house of an Ahmadi Family. Sometimes Huzur رحمه الله تعالى would come into our room and request if some ironing could be done for him. During our stay there, nearly every night, Huzur رحمه الله تعالى would pop his head around the door and wish us "good night and sweet dreams". Allah further blessed us in that we were able to have all of our lunchtime meals and evening dinners with Huzur رحمه الله تعالى . The Ahmadi family who we stayed with specialised in making a tasty home made coconut ice cream that they served every night. This was a favourite delight of Huzur رحمه الله تعالى and all of us.

The most important tour of my life was when I accompanied Huzur رحمه الله تعالى on the historic Qadian Jalsa trip in 1991. This was the 100th Jalsa in Qadian and marked the first time a Khalifa had been to India since the Indo-Pakistan partition. In Qadian, Allah blessed me additionally, in that Huzur رحمه الله تعالى announced my Nikah at the Jalsa.

During one of our trips to the German Khuddam Ijtema, they held an event called the "Tahir Kabadi Tournament." One of the matches in the tournament was between the Kafila members and the German National Amila, which also included Amir Sahib Germany, Abdullah Wagasauser. In that year we (the Kafila) lost the matches by one or two points. The following year, Huzur رحمه الله تعالى was determined that the Kafila should win and instructed us to practice before the re-match. A practice session was held in the Noor mosque Frankfurt. Huzur رحمه الله تعالى also attended this session and chose me to demonstrate some techniques in Kabadi. Huzur رحمه الله تعالى used special techniques to throw me to the floor a few times and also placed me in various painful body locks. It was very exhausting for me, but everyone was kept amused at what I was going through.

Accompanying Huzur رحمه الله تعالى on a trip to Norway in June 1993 was also one of the most enjoyable times I spent with Huzur رحمه الله تعالى . It was a three week rest period for Huzur رحمه الله تعالى where he minimised contact with office work and the outside world. On this trip we used to stop for lunch and dinner and prepared our own food from the supplies we carried with us. Most of the time Huzur رحمه الله تعالى would also help in the preparation of the food. He put spices on fish, stirred food as it was being cooked, and provided advice on what spices to use and how to cook some meals. During this trip we travelled to the most northern point in Europe, North Cap. Any further travel north from there requires a trip to the North Pole itself. Huzur رحمه الله تعالى stayed for two nights and also delivered a Friday sermon from there, which was also a fulfilment of the revelation " I shall cause thy message to spread to the corners of the world".



**Top:** Huzur رحمه الله تعالى arrives at the Queen Elizabeth II for an historic address during the 1989 Centenary. The address was later published as the book "Islam's response to contemporary issues"

**Above:** Huzur رحمه الله تعالى visits Erfurt in Germany 1989

One of the highlights on this trip for me was that Huzur رحمه الله تعالى decided to travel beside me in the front seat all the way back from North Cap, via Oslo, to London. During this time Huzur رحمه الله تعالى always used to look at me and say, "Nabil, you look hungry to me" and so he used to continuously feed me with food and chocolates. The Tour lasted three weeks during which Huzur رحمه الله تعالى did many things, which included fishing, playing cricket, boating, and walking. The scenery was spectacular and Huzur رحمه الله تعالى would say that there was no place like Norway in this world.

On most occasions when Huzur رحمه الله تعالى decided to change his car, I was humbled when he asked my opinion on the colour and choice of accessories. In 1999 I was asked by Huzur رحمه الله تعالى to collect his latest car, a Mercedes S320L from the Mercedes Benz Factory in Germany. Collecting the car on behalf of Huzur رحمه الله تعالى from Germany was a great honour for me.

I was also blessed by being able to serve our Khalifa on my home soil in the UK. In the 1980s Huzur رحمه الله تعالى frequently played squash. He also took interest in clay pigeon shooting, archery, boating and other outward-bound activities which I was privileged

to take part in. I remember one occasion in Wales where we tried to sail in rubber dinghies off the coast of Wales, but were forced to retreat back to the shores because the waves became too high.

In January 1985, Huzur رحمه الله تعالى started going on a morning walk after Fajr Namaz. I used to drive Huzur رحمه الله تعالى to Wimbledon Common on the weekends and Bashir Sahib would drive Huzur رحمه الله تعالى on the weekdays. This continued for approximately 16 years. After Fajr Namaz, Huzur رحمه الله تعالى would go to his flat and change into his "morning walk clothes" which was usually a tracksuit or sometimes a shalwar kameez. In order to save time Huzur رحمه الله تعالى would put his trainers on in the car. The walk started off as a 5-6 mile route which Huzur رحمه الله تعالى would walk in around 1½ hours, at a brisk pace and never cutting any corners. He would stop at Queensmere Lake where he would feed the ducks, swans, geese and also a squirrel. Some members of the Jama'at accompanying him would tell him jokes as well. On some occasions in Ramadhan, small girls would sing Nazams to Huzur رحمه الله تعالى at the lake. During some of the coldest winters it would snow and Wimbledon Common would get covered in a pure white sheet of snow which on occasion was quite deep. Despite this fact, Huzur رحمه الله تعالى would continue to go on his walks. Queensmere lake would freeze over, and Huzur رحمه الله تعالى used to enjoy the acoustic sounds of stones, which we would throw, would make as they bounced on the icy frozen lake. One year, the lake froze and the ice became so thick that we were able to walk on it; in other years, when we tested the ice with our feet, it would break and our legs would get soaked. Huzur رحمه الله تعالى had named certain points along the route where funny things had happened, such as "Filli Hill" (Khalifa Falah-uddin Sahib slipped in an amusing way there),

Khawaja point (Khawaja Sahib wore amazing shoes with absolutely no grip. During one winter he slipped down an entire hill that was subsequently named Khawaja point). And, Sahi Seat, at the base of a tree trunk, which made a good place to sit. There were also many other names.

Huzur رحمه الله تعالى would organise races around the lake and often the loser would have to hold a "dinner party" at his house for all the walkers. Khawaja Rashiduddin Qamar suggested to Huzur رحمه الله تعالى to have a trophy for the loser, but Huzur رحمه الله تعالى in his wisdom decided to form a club for those that lost instead of giving them a trophy. Huzur رحمه الله تعالى named the club "the Khawaja club" after Khawaja Rashiduddin Qamar who was the most frequent loser in the races. Over time more and more of the walkers joined the club and the role of the club changed into a dinner club where everyone would hold dinners for the rest of the club and send a sample of the food to Huzur رحمه الله تعالى, who would then comment on the quality of the dinner on the next morning walk. I eventually became president of this club.

Huzur رحمه الله تعالى also created a "Nashta Club" (Breakfast club). The Nashta club would hold breakfasts at the houses of various member walkers and the Nashta (breakfast) was served after the walk was completed. Huzur رحمه الله تعالى had mentioned that the purpose of the Nashta club and the Khawaja club was to encourage members of the club to go to other's houses, and to strengthen the bond of friendships. He wanted us to get together like people used to in Pakistan. He felt that the pace of life in the UK and the busy

**Below:** Huzur رحمه الله تعالى on a boat trip near Guatamala







**Above:** Huzur رحمه الله تعالى visits a beach in West Africa  
**Below:** The morning walk on a snowy day.

life-styles of people had unfortunately led to a decrease in this practice.

On many occasions Huzur رحمه الله تعالى used to surprise people by suddenly going to their houses. Several members of the Jama'at were fortunate in this experience such as Dr Iftikhar Ayaz and Arshad Baqi Sahib, Ch Ijaz Ahmad, just to name a few. He would sometimes do this after Fajr Namaz, in some cases to see if they had woken up for Namaz, in some just to surprise them, and in other cases to have breakfast with them.

In the April of 1996, somebody had suggested to Huzur رحمه الله تعالى if he would like to take his driving test. Huzur رحمه الله تعالى agreed, but needed some practice especially in the driving techniques which they might ask in his driving test. After two or three lessons from Bashir Sahib initially, Huzur رحمه الله تعالى asked me if I would teach him. So we used a Nissan Bluebird which belonged to the Private Secretary's office. I would drive the car to the post office at Southfields, where Huzur رحمه الله تعالى would jump into the driving seat. I would sit next to Huzur رحمه الله تعالى, Nasir Saeed Sahib would sit in the back of the car and we would then set off towards Wimbledon Common and use some of the streets around that area for driving practice, which included the usual manoeuvres of reversing around corners, three point turn and the emergency stop, and others. Huzur رحمه الله تعالى and I had great fun driving and this went on for two weeks, almost on a daily basis. When the date of the test came along Huzur رحمه الله تعالى called me in to his office, and told me about a dream that he had had which had made him decide not to take the test. He told me that this would be for the





best, which of course, I agreed with.

Huzur رحمه الله تعالى would often call me to his office to ask for some private things that I could do for him. On one occasion, Huzur رحمه الله تعالى wanted to buy a jacket for a hunting trip which we were due to go on, and at the same time return and buy a new pair of shoes. So I suggested we go to Marble Arch at Oxford Street and shop there. We went together along with two members of staff, to Marks and Spencer to buy the jacket and then onto Bally Shoes to return and buy a new pair of walking shoes.

In 1988, I asked Huzur رحمه الله تعالى that if he went back to Pakistan, could I please drive his car to Rabwah. Huzur رحمه الله تعالى said that I could, and promised me. For many years after that time, Huzur رحمه الله تعالى would often remind me of my pledge to him.

The above account is but a small drop in the vast ocean of personal memories which Allah blessed me to experience with my Beloved Huzur رحمه الله تعالى. May Allah Almighty grant me my wish to one day be reunited with my beloved Khalifa. Ameen.



**Top Right:** Huzur رحمه الله تعالى was a frequent air traveler

**Top Middle:** Gambia 1988

**Bottom:** Clay pigeon Shooting. Major Mahmood Sahib launches the clay pigeons at the bottom of the photo







**Top:** Huzur رحمه الله تعالى in Norway  
**Bottom:** Huzur رحمه الله تعالى visits the site of a ruins in India





# A collection of memories

by Farina Qureshi

When the 'Tariq' approached me and asked if I could write some things for them about our dear beloved late Huzur رحمه الله تعالى, things that were personal but could benefit the wider jamaat, my initial reaction was one of nervousness for the task is awesome, as are the memories themselves.

What has helped me the most was Huzur's رحمه الله تعالى own advice which I couldn't help remembering. Allah's Grace allowed me to work directly with Huzur رحمه الله تعالى for many years. Most meetings tended to start with a little chat about things in general and sometimes things in particular. It was once, during such a moment with him, that Huzur رحمه الله تعالى suddenly leant forward and said that he thought that after his passing away, I would make a good narrator on him. I was completely taken back by his words and their implication and decided to lighten the tone by replying, "But what about my terrible memory Huzur رحمه الله تعالى?" Huzur رحمه الله تعالى remained serious and assured me not to worry for slowly it would all return to me. He added by way of joke that he had seen that my memory never let me down where he was concerned. It was soon after this that I actually started to write things down, either during the meetings as if it were a dictation, or as soon as I walked in through my front door. But those were just a few things, and about the rest, Huzur رحمه الله تعالى was absolutely right. So in writing this article for the 'Tariq', I feel in my heart I have been given an opportunity to fulfil Huzur's رحمه الله تعالى own words to me. That, and prayers to Allah for His help have given me encouragement.

Huzur رحمه الله تعالى was the kindest, most patient, most generous, loving and considerate person I have ever had the pleasure of knowing. He had a wonderful sense of humour that extended to

the practical side as well. Once when Huzur رحمه الله تعالى had heard that we had bought a new car, Huzur رحمه الله تعالى immediately asked to see it. My husband and I, with both our sons rushed to his office. Once there, Huzur رحمه الله تعالى asked where the new car was and we replied that it was just in front of the gate. Huzur رحمه الله تعالى stood up and announced that as the car couldn't come in, therefore he had better to go outside himself. So we all went outside and Huzur رحمه الله تعالى strode straight out onto the pavement in front of the Mosque gate where we were parked. I couldn't help feeling apologetic to the two security men on duty that night. At first Huzur رحمه الله تعالى just generally asked about the car but then before anyone knew what was happening, Huzur رحمه الله تعالى went out into the road, opened the back door of the car and let himself in. "Chalo phir, ek chakar lagha ke atey hai" (Come on then, let's go round the block) he announced. We were suddenly thrown into shock and questions shot through our minds like who should be driving and was security coming too and should we wait for back-up? I asked Huzur رحمه الله تعالى, "What about the security staff, they haven't got a car tonight?" Huzur رحمه الله تعالى told me not to worry, for they would manage. Then to my shock, he asked me to drive him! I was so nervous, it was the first time I was going to drive this car and Huzur رحمه الله تعالى was my passenger. So off we went, initially just around the block. Huzur رحمه الله تعالى was sitting in the back with my eldest son, Talhah and my younger son Sarmad (who was in the baby seat next to Huzur رحمه الله تعالى). Each time I looked in the mirror, Huzur رحمه الله تعالى was smiling excitedly. He laughed and joked all the time. Fortunately for the security men, a car had just pulled up to drop someone off. I saw in my rear view mirror that they just opened its doors and jumped in. But that was not all, Huzur رحمه الله تعالى then decided to go and surprise someone and we did just that, to the delight of one very lucky local family!



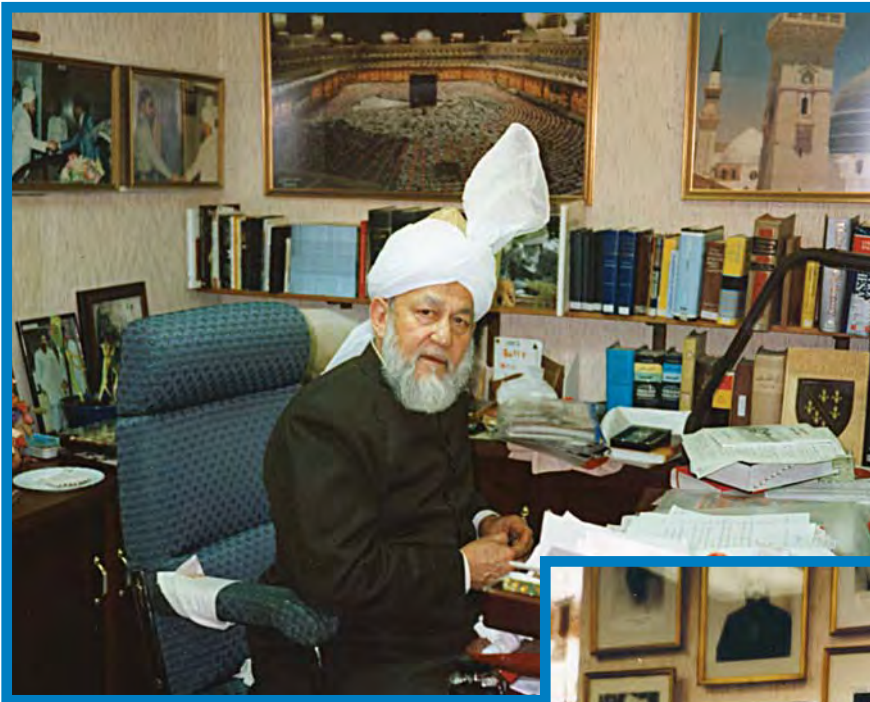
One morning while we were all still asleep (it was a holiday I think) the bell rang four or five times in quick succession (Huzur's trademark ring). My husband went down and called up from the bottom of the stairs in barely a whisper that the figure outside looked like Huzur. We couldn't believe it, Huzur was standing on our doorstep! He so enjoyed the sight of us half asleep. "Are you people still asleep?" he asked as he came in. Huzur explained that he was test-driving a car that he was thinking of buying, and had brought it round to show us. He told us to come outside and tell him what we thought. Outside, Huzur explained all the features of his prospective car and said he hadn't made his mind up yet. And as swiftly as they came, they left. On another morning, Huzur did exactly the same but this time he brought some free-range eggs and things for breakfast in case we didn't have them!

An honour I shall always hold dear is to be a privileged member of the F-Team which was headed by Huzur himself for the

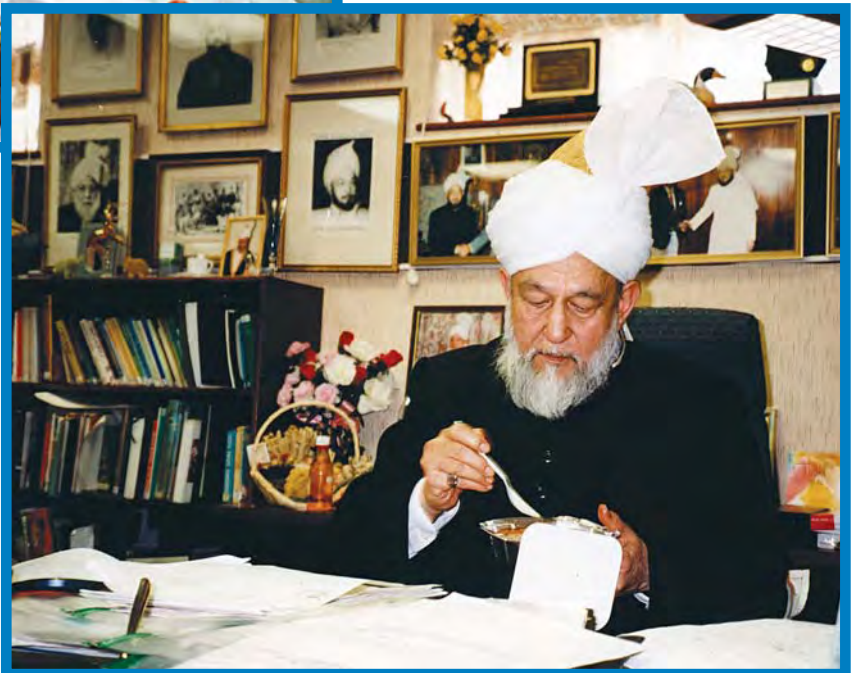
commented how his own name had no "F" in it and how were we to justify his being a member of the F-Team. One of the team members quickly replied that as he was "Ibne Fazle Umar", therefore he was also a member of the F-Team by default. Huzur had nodded with pleasure and joked that now he too was an official member of "their" team. The projects Huzur entrusted to the F-Team included the translation of Hadhrat Masih-e-Maud's Books Fateh Islam (Victory of Islam), Paighaam-e-Sullah (A Message of Peace) and Tauzeeh-e-Maraam (Objectives Explained). Some members also worked on the initial draft translation for the poems in of the first edition of Kalame-Tahir. The second and third drafts of Kalame-Tahir for the second edition containing his full and recent works were entrusted to my humble self from the F-Team and was painstakingly prepared word directly with Huzur. It was because Huzur had such intimate knowledge of the translations of Kalame Tahir that he labelled them as the only official translations to be used in public. The most treasureable feature of this work, apart from being in his company, had to be the personal explanation and interpretation of

his own verses that Huzur gave in order to help with its translation. Apart from this, we also had the privilege of translating some of Hadhrat Masih-e-Maud's Poems with Huzur. Once Huzur had given poems the official "F-Team Translation" status, no amendment was permitted on them unless it had his seal of approval.

Once in 1995, while working on the translation of Kalame-Tahir, a verse from his poem 'Ajnabi Ghum' sparked an interesting memory. Huzur sat back in his chair, leaned his head on his right hand and with a slight smile recalled that when he was a young man, just entering his youth, he would go up into the hills or climb the mountains. There he would find a quiet spot under a tree or in the shade provided



translation work of certain projects. This was a team of UK Lajna selected by Huzur and trained by him directly. Huzur was always particularly careful and meticulous in the translations thus prepared and taught us to be so also. All work was carried out under the direct supervision of Huzur in his presence (except for some poems prepared for the children's class which were first prepared independently and then approved by Huzur as fit for broadcast). The team was given the name "F-Team" by Huzur after he noticed and thereafter often commented how coincidental it was that all of the names of the team began with "F". For example, Fauzia Bajwa, Farzana Javaid, Fouzia Rashid, Farhana Sadiq, Farida Ahmad, Farina Qureshi, Fowzia Shah, Navida Shahid (honourary), Sofia Safi Mahmood (for having two F's) and Sheila Malik (who had a permanent pet name given by Huzur starting with "F"). Once Huzur



Left: Huzur working in his office

Bottom: Huzur samples some food prepared for the Urdu Class



by nature itself and lie there, sometimes for hours. He said that those were the most peaceful and relaxing moments he had ever known, and that is where he did most of his thinking, questioning, early poetry such as 'Ajnabi Ghum' (though that was later in his early twenties), and that was where he found many of the answers to the questions people subsequently asked him. (For interested readers, that place was Kashmir Point in Murree, Pakistan as Huzur رحمه الله تعالى later revealed in an Urdu Class).

During Ramadhan of 1994, the first ever live daily broadcasts of Dars-ul Quran by Huzur رحمه الله تعالى were due to begin. As part of the Dars-ul Quran support work, I was fortunate enough to be one of two members selected from the Research Team to help and liaise

directly with Huzur رحمه الله تعالى. These members were chosen mainly on the grounds of availability, close proximity to the Mosque, access to a computer, and capability to conduct the research daily, accurately and immediately on demand. For Huzur رحمه الله تعالى, who was delivering the Dars and was fasting as well, this was a tense time and the morning before the very first live Dars was particularly tense. We sat silently not saying a word as Huzur رحمه الله تعالى read through his notes. A few minutes before the start of the Dars, Huzur رحمه الله تعالى excused us and asked us to pray for him. That tension and that request for prayer kept us focused throughout the Dars. When that first historical Dars ended, Huzur رحمه الله تعالى called us into his office along with the Private Secretary. We were fortunate

enough to be the first ones to see Huzur's رحمه الله تعالى blessed face at this historical moment. Huzur's رحمه الله تعالى face was radiant with Noor (God's Light) Ma'shallah and it was noticed by each of us as we all later commented on this observation. Huzur رحمه الله تعالى was asking us what we thought of the Dars but the beauty of his face spellbound us all. I can never forget the light on his face at that moment, nor the happiness and excitement in him that held us captive to him.

One time I remember arriving for a meeting with Huzur رحمه الله تعالى. Huzur رحمه الله تعالى was delayed in a Majlis Khuddamul Ahmadiyya UK Question / Answer Session in the Mahmud Hall. After it ended and Huzur رحمه الله تعالى came into the meeting, he was charged with excitement as it had been a particularly potent session. I asked Huzur رحمه الله تعالى how he knew the answers to so many different types of questions. Huzur رحمه الله تعالى replied that he didn't. Sometimes someone would ask him a question and just as he began to wonder how to answer it, Allah would suddenly put the answer in his head and he would find himself answering the question that he previously did not know the answer to. Huzur رحمه الله تعالى added that this was when he knew his Allah was happy with him. Huzur رحمه الله تعالى explained that at other times, Allah would tell him the answer beforehand, although he would not know it at the time, through people around him like just the day before when Huzur رحمه الله تعالى had asked some things by way of general talk and today a person had asked him exactly the same question in the recording. He added with a gentle smile that these were Allah's ways and even he was amazed at the ways Allah found to help him.



Photo: Umair Aleem





Huzur رحمه الله تعالى with the 'mens team' that assisted him with 'Revelation Rationality, Knowledge and Truth.'

Before I went to Pakistan in 1997, Huzur رحمه الله تعالى said to me that when you go to my bagh (lands) wahan dekhna, ek ek podhey ko mae ne khud dekha hai barre piyar se (you will see each and every plant there I have lovingly tended to myself). Huzur رحمه الله تعالى also told me that when he finished work, everyone else would go home, but he would take his cycle and go to his farm (Huzur رحمه الله تعالى was smiling tenderly and recalling the sight.) Then he said that he did not think there was even a single piece of land, plant or tree that he had not tended to himself. The work other landowners would get other people to do, Huzur رحمه الله تعالى would do himself.

Sometimes, Huzur رحمه الله تعالى used to work such extensive long hours that it would be time to deliver the Friday Sermon and Huzur رحمه الله تعالى had not been able to glance at his notes. As a general rule, we did not work on Friday mornings so that Huzur رحمه الله تعالى could prepare for Jumma instead. But occasionally, particularly while working on Huzur's رحمه الله تعالى book 'Revelation Rationality, Knowledge and Truth' Huzur رحمه الله تعالى would be in the flow of giving a dictation, or so involved in its amendments that continuity of meetings were necessary. At times when I expressed concern that he had not been able to look at his notes, Huzur رحمه الله تعالى would say Uskee na fikar karro, mujh aadat hae (Don't worry about it, I am used to it). Another time he said Ab Jummeey ka waqt ho gaya hai. Allah hee janey mae ney kiya kehna hae kyoon ke mainey koi teyari nahin kee aaj (Now it is time for Jumma. God alone knows what I am going to say for I have not prepared anything.) Ma'shallah! On that day, The Friday Sermon was exceptionally wonderful. Later that afternoon when we returned for the work, I complimented Huzur رحمه الله تعالى on his sermon and asked him how he had managed it. He answered that when he got there, he did not know what he was going to say but as he started to recite Surah Fatihah, Allah just took over, and that it was Allah's Ehsan (Kindness).

Once during a group meeting, I was reading to Huzur رحمه الله تعالى from his latest book 'Absolute Justice, Kindness and Kinship,' which is due to be published soon Inshallah, in four volumes. It was the incident from the battle of Uhud, where the Holy Prophet صلى الله عليه وسلم had fallen into a ditch and the bodies of his companions fell on top of him as they were martyred trying to defend him. Written by Huzur رحمه الله تعالى, it is a very emotional piece, and I was struggling to control my voice and tears. When I reached the end of the incident, I finally glanced at Huzur رحمه الله تعالى and was taken aback. Huzur رحمه الله تعالى, completely oblivious of us all, had been silently crying so much so that his tears had reached to the ends of his beard. Such was the depth of his love for the Holy Prophet of Islam صلى الله عليه وسلم.

Now let me specifically relate incidents of special significance that happened during the writing of Huzur's رحمه الله تعالى book 'Revelation Rationality, Knowledge and Truth'. Initially Huzur رحمه الله تعالى only sent the book to me for proof reading, but unbeknown to me this was to become instrumental in the course of events that followed. Huzur رحمه الله تعالى had expected that it would just be a case of casting an eye over it and was a little surprised by the things I had marked for his attention. He asked me to come in with the points I had raised and suddenly, there I was taking dictations from him. A few days later, Huzur رحمه الله تعالى entrusted his whole book to my humble self, and instructed I should co-ordinate it to publication. It was such an immense responsibility and I am sure my face must have gone quite pale as Huzur رحمه الله تعالى asked me if I was all right.

When the book reached its absolute final finish, we, the team, worked all night on it in the offices at Hardwicks Way. We did not finish till after 7.15am. All through the night, Huzur رحمه الله تعالى kept phoning and checking on us. At 7.30am, Huzur رحمه الله تعالى surprised



us with his arrival at Hardwicks Way laden with a feast for breakfast, more than enough for all of us.

The next day was the day my mother passed away (may Allah bless her soul). At this time Huzur رحمه الله تعالى said to us that your mother's life was inextricably linked to my book; she could not pass away until it was complete because you would have been affected and that would have hindered the book.

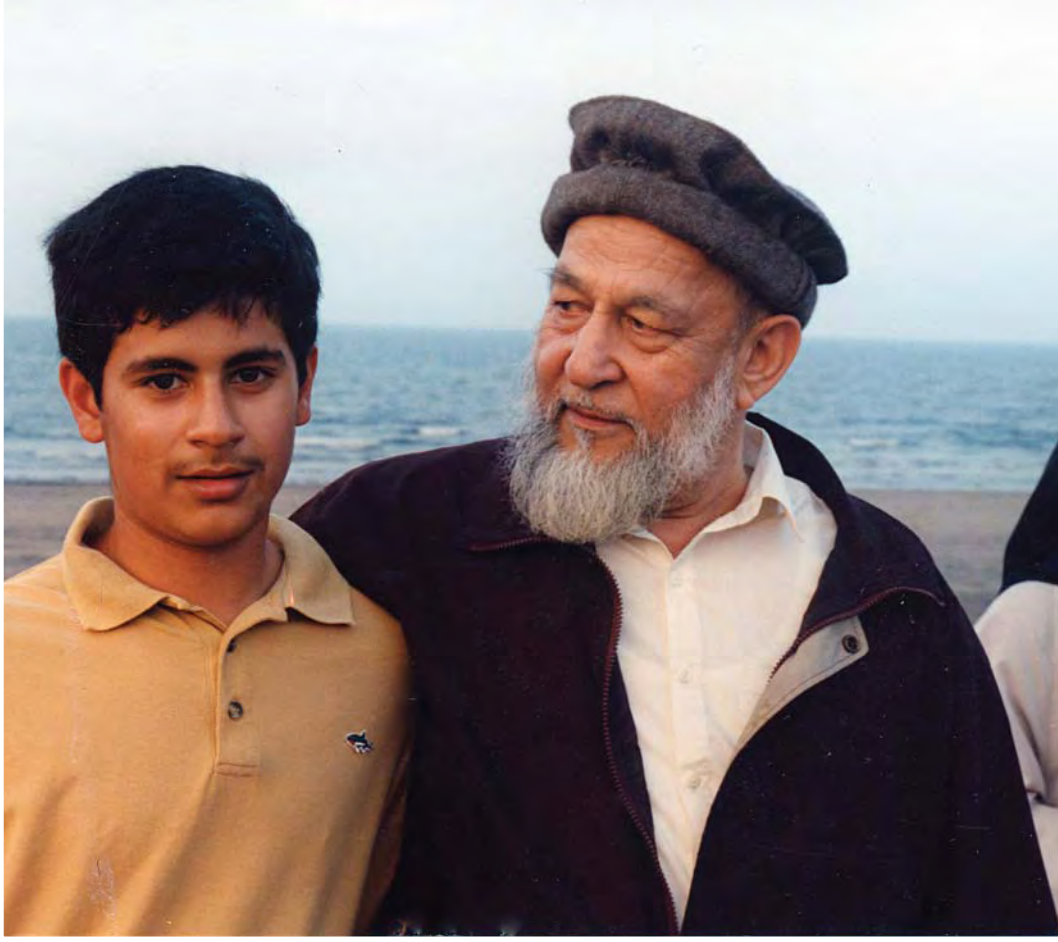
The writing of the chapter 'Unveiling of the Unseen' was indeed a unique experience. I had arrived for work that morning reciting the prayer "Rabbe shrah lee sadri wa yas sirliamri" for there was something I knew I must say and I was afraid of saying it to such an important personage as Huzur رحمه الله تعالى. "You see Huzur رحمه الله تعالى," I attempted to explain, "Up until now, I have understood everything you are explaining to us in all the chapters, even the technical and religious discussions that were new to me, but in this chapter 'The Unseen' (as we fondly called it) somehow I find myself confused." "What do you mean confused?" Huzur رحمه الله تعالى asked. "Well," I stumbled on "I think it's probably just me but I don't understand the connection between the verses contained here and what the text is saying." I held my breath. "What exactly don't you understand?" Huzur رحمه الله تعالى was now leaning quite forward as he asked this. Anyway, somehow God helped me to say the words I was trying to say. The rest of that morning, afternoon and evening were spent in totally chopping, cutting, moving and rewriting the text. By the end, the pile of papers that constituted that chapter looked like a dishevelled bundle. The whole stressful day was spent in tenseness and the worst thing for me was that Huzur رحمه الله تعالى was obviously not happy about it. That night, when I returned home, I could not talk to any member of my family or even to my children beyond the essential, so affected was I that the whole thing

had been my fault. Imagine my surprise when Huzur رحمه الله تعالى called later and thanked me for saying something and not letting that chapter go as it was. "For if you could not understand it," he said, "then there may be others who might not understand it." He told me that he intended to spend the night praying specifically for this chapter.

The next morning, Huzur رحمه الله تعالى was sat at his desk but was very solemn. There was no general chit-chat this morning. I took out the chapter we had worked on the day before, ready to work on it again. Instead, Huzur رحمه الله تعالى directed me to sit down. He only said "Saaf safa nikalo" (Take out a fresh sheet of paper). Then he said, "Likho" (Write). From that moment on Huzur رحمه الله تعالى rewrote the whole chapter from beginning to end, without a pause for three hours solid. It flowed beautifully in easy to understand language that made complete sense right from the beginning. Occasionally I would glance up at Huzur رحمه الله تعالى. Huzur رحمه الله تعالى seemed to me to be in a different state. His hands were folded in his lap and his eyes were in a fixed position far away and he did not seem to have any awareness of my being there. He never once paused to think of what word he needed. I knew I was witnessing something amazing here. It was as if the subject was descending upon him. (This was later confirmed by Huzur رحمه الله تعالى as already mentioned above.) We only stopped when Huzur رحمه الله تعالى reached the end. At that point, he raised his hand like a stop signal and said, "Buss" (That is all). Then he relaxed back in his chair and smiled as if he was seeing me for the first time that day. "Now Inshallah," he said, "You will not be able to find anything wrong with that."







## Memories

by Abid Khan

**Abid Khan is the son of late Dr Hameed Ahmad Khan and Sajidah Hameed who in the 1980s and early 1990s founded the Hatlepool Jama'at, which at the time had a greater population of indigenous Ahmadis, than Pakistani Ahmadis and this fact distinguished the Jama'at from every other Jama'at in Europe. Dr Hameed and Sajidah Hameed were both intending to return to Pakistan in 1984, but Hadhrat Khalifatul Masih IV رَحْمَةُ اللهِ تَعَالَى advised them to form a Jama'at before returning home. Once the Jama'at was formed, they no longer had any desire to return to Pakistan, and remained in Hartlepool. Sajidah Hameed passed away in 1994 and Dr Hameed in 2000 and, both were buried in Hartlepool.**

On the 19<sup>th</sup> of April Allah took from this world a most magnificent person. A person of intelligence, a person of love, a person of humour and above all a spiritual leader par excellence. Of course the person I refer to is beloved Hadhrat Khalifatul Masih IV, Mirza Tahir Ahmad رَحْمَةُ اللهِ تَعَالَى. "To Allah do we belong and to Him shall we return."

I am privileged and honoured to be writing about our beloved Huzur رَحْمَةُ اللهِ تَعَالَى. The words I use will never be able to do justice to the qualities exhibited by our 4<sup>th</sup> Khalifa, however I shall very

much like to narrate some incidents which I experienced in Huzur's رَحْمَةُ اللهِ تَعَالَى company that illustrated to me the beauty of his character. One thing that emerged in the days after Huzur's رَحْمَةُ اللهِ تَعَالَى passing was that everyone who had gathered at the Fazl Mosque could be heard saying that Huzur رَحْمَةُ اللهِ تَعَالَى had treated them personally as though they were his dear friend. It was a unique part of Huzur's رَحْمَةُ اللهِ تَعَالَى character that he could make any individual, no matter what age, colour or creed feel special.



**Above:** Huzur رحمه الله تعالى walking in Hartlepool, 1996

One of the things I always found remarkable about Huzur's رحمه الله تعالى life was that despite his elevated position as Khalifa, he maintained a simple life. No extravagance, where simplicity would suffice. In 1997 Huzur رحمه الله تعالى had just visited my house in Hartlepool with members of his Urdu Class and after this visit he was to embark upon a trip to the Lake District. Most graciously, Huzur رحمه الله تعالى invited me for this second part of the trip. When we arrived, Huzur رحمه الله تعالى appointed me in charge of serving food and as you can imagine I was quite anxious that everything was adequate for Huzur رحمه الله تعالى and his guests. The place we were staying at was a house I had not visited before and so I was frantically pondering as to where I could set out a table for Huzur رحمه الله تعالى to eat his meals, where to put the Urdu Class members and where Huzur's رحمه الله تعالى Kaafila should eat. Huzur رحمه الله تعالى noticing my unease called me over and told me to bring some of the food into one room where he and the Urdu class would eat and then take the rest into another room where the Kaafila would eat. When I came back with the food for Huzur's رحمه الله تعالى room I was somewhat taken aback to find Huzur رحمه الله تعالى had got all the girls to sit around the table, whilst he was himself sat on the stairs! Happily Huzur رحمه الله تعالى ate sitting on these stairs. Also I brought Huzur رحمه الله تعالى some water to drink in a bottle and I had forgotten the glasses in the kitchen, so I said to Huzur رحمه الله تعالى I would go and fetch him a glass. He told me not to bother and suddenly opened this 2 litre bottle and started drinking directly, simply to save me what would have been a very short journey. When I think of world leaders today, I have images of them sitting round large

Victorian tables with the most extravagant cutlery and unable to even pour their own drinks and yet our Khalifa who was so much greater than any of these so called Statesmen never required any such fancy.

There was another incident on that very trip which I recall. It was getting late at night and I was quite worried as to how I would make Huzur's رحمه الله تعالى breakfast as Urdu Class members were sleeping in the kitchen, and also that there was not much to eat at the house we were staying at. Just as I was thinking over this issue, Huzur called me over. He asked me to get a kettle which he always kept in his car and so of course I immediately went and collected it. He said the reason he wanted the kettle was so that he could make his own breakfast. I immediately asked about what else he would require such as tea, cereal etc. Huzur smiled at me and then showed me these polythene bags that he kept. One had tea leaves in, another had milk powder and he had also a tiny pot of honey. Now I was just awestruck, the average person would rarely go to so much detail and preparation, however despite his immensely busy schedule Huzur made sure he kept all essentials with him, so as to at no time be a burden upon anyone else.

So far I have mentioned aspects of Huzur's رحمه الله تعالى life that illustrate how simply he conducted his own life. However, I have also seen how when Huzur had guests himself, he immediately became the perfect host. In August 1997 Huzur decided to visit Hartlepool with some extremely respected family guests. Among Huzur's رحمه الله تعالى entourage was Hadhrat Mirza Mansoor Ahmad Sahib, the late father of our newly elected





**Above:** Huzur رحمه الله تعالى watches a cricket match in Hartlepool, 1996

Khalifa-tul Masih V and the late Hadhrat Mirza Muzaffar Ahmad, also a first cousin of the Fourth Khalifa. Also among the guests was our current Khalifa, Hadhrat Mirza Masroor Ahmad and also the daughters of Huzur himself. Now although it was our family who were the hosts, in that Huzur and all the guests were staying at our home, I think Huzur himself felt that all the people he had brought to Hartlepool were *his* guests. As a result of this we all got the most splendid lesson in how to care for visitors. Huzur himself had always loved the Fish and Chips of Hartlepool and therefore wanted his guests to eat the food that he loved. So we all went to the beach and I remember the Fish Shop owner was flabbergasted by the size of our order, it must have been well over 30 portions and then we sat and all ate by the sea. It was in many respects the most brilliant evening.

The following day Huzur took all the guests to the Lake District and showed them around the parts that he himself enjoyed the most. The day after that we went to the Cleveland Hills, another place that Huzur very much enjoyed visiting. I remember whilst there I offered Huzur a drink, he was not thirsty but immediately started asking me if all his guests had been offered a drink and then telling me to offer them all snacks and drinks. All the time Huzur was looking and making sure that none of his guests were short of anything. That particular visit was only a few days after the Jalsa Salana and of course was an extremely busy period for Huzur as there were thousands of people from around the world who had come to attend the Jalsa. However, Huzur planned the trip to Hartlepool for his guests because he wanted his family to have a wonderful trip to England.

Huzur once invited his Urdu Class with him to Holland for a week. Although I was only a very occasional member of the class I also was allowed to go on the trip. The length to which Huzur went to make sure that every member of the class, which must have numbered at least 80, were enjoying themselves and were cared for was awe inspiring. When we first arrived Huzur went to each bedroom to check if we children had all that we required and were comfortable. Every day Huzur would plan our itinerary. For some events, like the daily bike ride, he would join us himself, but if he could not attend then he would phone up to make sure that we were having a great time. I do not think I have ever eaten as much on a trip as I did that time, because Huzur was always making sure we had something in our hands to eat. His dedication to making our trip enjoyable was something to behold.

Back in the mid-1990's for a couple of years Huzur kindly invited me to go and spend a week with him and his family during Ramadan. Now the first of these visits was just a couple of weeks after my dear mother had passed away, and Huzur out of his intense love obviously wanted to make me feel better. And how much I enjoyed the visit you cannot imagine. I used to wake up and do Sehr and Huzur would eat with us and make sure I ate Parutha and Omelette to my full! Then during the daytime he would take me on his walk. I remember some of the things we used to discuss and I feel really embarrassed that I used to bring up some really strange topics. However, Huzur never used to tire

and would in fact laugh and joke. His laugh and his smile most certainly will stay in my memory till eternity. Huzur also taught in such a special way, for example when we used to have breakfast in the morning the first day I came down straight from waking up. Huzur asked me if I had done some Nafal prayers and I said that I hadn't. Now Huzur did not display any anger or upset and continued to be extremely kind. However I knew then, just from his asking that I should never come down for breakfast in Ramadan without previously having performed Nafal. Similarly one day we were fasting and Huzur's رحمه الله تعالى grandchildren and I were playing a board game. Huzur walked in and asked me very softly, "Is it a good thing to play games during Ramadan?" Huzur did not have to say anything else, I immediately knew that such games should not be played during Ramadan and in future I abstained. Thus even when Huzur wanted to make a point he made it in such a loving way that no person would ever feel upset.

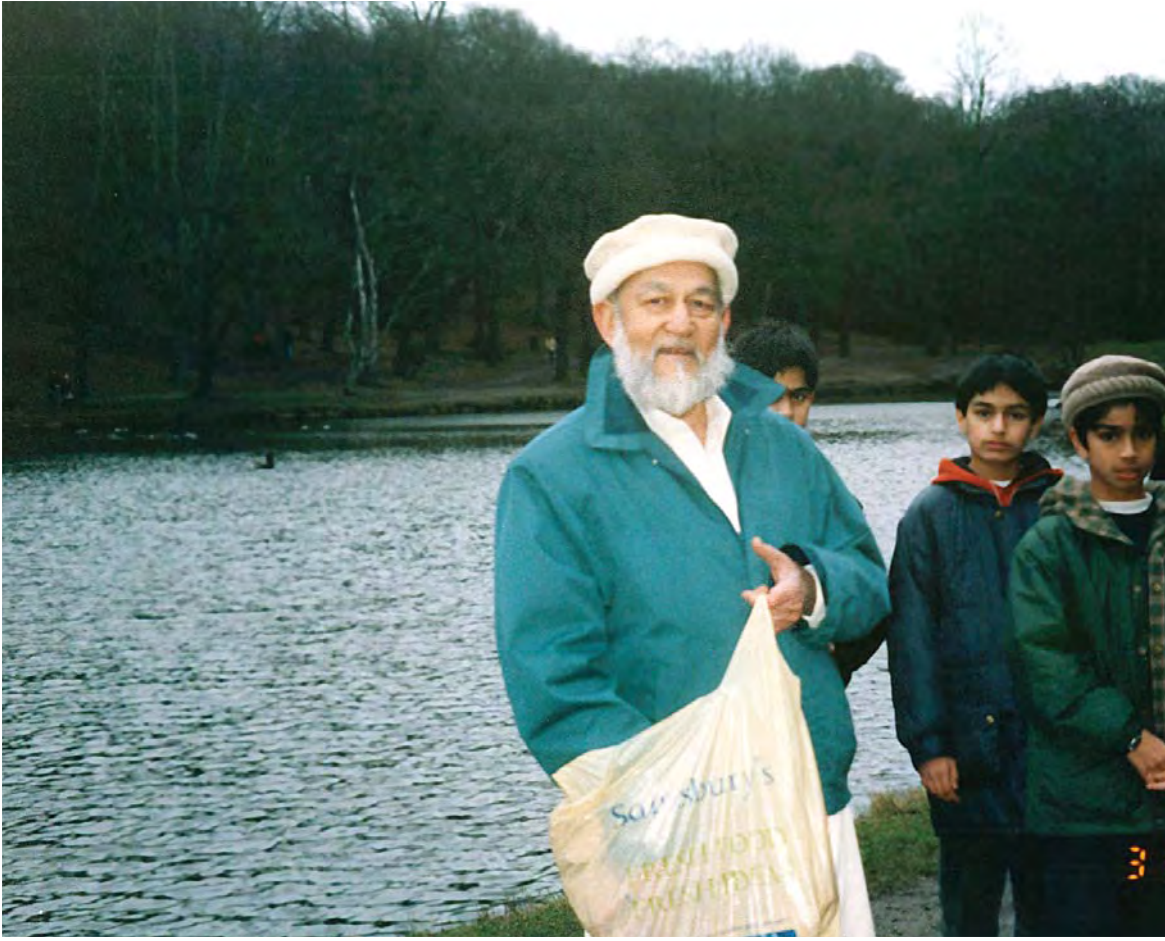
Huzur of course was a keen sportsman throughout his life. There are a few incidents in particular that I recall which illustrated his passion for sports. I always used to write to Huzur informing him of the latest sporting developments, occasionally about football but mainly about cricket. I remember in 1996 I was actually on a walk with Huzur and the topic of the forthcoming cricket World Cup came up. Huzur said to me that he thought Sri Lanka would be very strong because they had an excellent batting line up. Most politely I said to Huzur that I did not believe they were at all strong enough to win the tournament. Huzur smiled and when asked for my own prediction, I think I said I quite fancied Australia to win the tournament. About three weeks later I wrote Huzur a letter congratulating him on choosing Sri Lanka as they had thoroughly outplayed Australia in the final. You could tell Huzur was very happy as he wrote back to me saying 'Sri Lanka's batting really was masterful!' Speaking of the cricket World Cup, the following World Cup in 1999 coincided with my GCSEs. Now my dear late father was very strict regarding education and so I feared that I would not be able to watch any of the tournament. As I always did I wrote to Huzur to ask prayers for my forthcoming exams, Huzur wrote back to say that he would pray for my exams but he hoped I would still get to watch lots of the cricket in spite of them. I immediately with great pleasure took this letter to my dad and showed it to him, and he never once asked me to stop watching a game thereafter! In 2000 I was in London and at the time Huzur had started playing badminton very regularly with his family in the Mahmood Hall. I was invited to come and join in and I was, as you can imagine, eager to put in a performance of note! I was made even more nervous when Huzur said to me that we would be playing doubles and I would be on his team and we would play Usman, his grandson paired with Bashir Sahib. We played and I was so delighted to see Huzur play, he tended to stay at the net but his touch was exquisite despite the fact that he was over 70 at the time. He had so many delicate drop shots and I personally have a habit of when playing any sport that if a team mate does well I immediately say 'well played' and without thinking quite a few times I did this after Huzur had played a shot. I am pleased to say that Huzur did not mind this at all and in fact every time he smiled and afterwards when I again mentioned to him his brilliant touch you could tell he

appreciated the comment. In fact we were to narrowly lose that match, and I am quite sure that Huzur was somewhat disappointed to lose yet he commended us all for the way we had played.

I would also like to mention one other thing and that is of Huzur's رحمه الله تعالى complete compassion. Since 1998 my father was troubled by illness during the worst times literally every day for months Huzur enquired about his health and prescribed new medicines. He used to send my father bouquets of flowers and baskets of fruit which always lifted the spirits. Huzur did everything he possibly could do for us during those days and it is worth remembering that some of the time towards the end of my father's illness, Huzur's رحمه الله تعالى health itself was not great but he still took care of us. About two days before my father's passing he phoned our home and as I was the only person at the house I answered the call. Huzur's رحمه الله تعالى voice very slightly faltered as he said to me that my family should now prepare for my father to pass. He then offered me some comforting words about how Allah would protect us and then hung up. As I sat and pondered what he had told me the most amazing feeling of love and appreciation enveloped my heart. Huzur had just told me that my father was to die and to tell anyone such news must be so difficult but Huzur wanted us to be mentally prepared and thereafter I was prepared and because Huzur had said that Allah would protect us, I did not fear.

Certainly all the people who helped in the days following Huzur's passing, for them it was a great honour as this was no ordinary person for whom they were sacrificing their time, but for a person of such special qualities and love. I remember when I arrived in London on the day of Huzur's رحمه الله تعالى passing after a little while I was invited to go and see his face. I went inside and I was completely awestruck by the peaceful and glowing nature of Huzur. I gently kissed his forehead and thanked Allah for giving us such a special person. Alhamdulillah Huzur lived such a full life and we are grateful to Allah the Almighty for granting us in this country the absolute privilege to live in the same country as the Khalifa for the past 19 years. Now we are again blessed that Hadhrat Mirza Masroor Ahmad الله تعالى بنصره العزيز is now with us and we should all be willing to sacrifice absolutely everything to serve our Khalifa, as by doing so we are serving Islam. Let us pray for the Khalifa who has passed, that Allah bestow on him the most choice blessings and elevated status and let us pray for the person who is leading the Jama'at hereafter that Allah grants him a long and prosperous life, Ameen.





# The Khawaja Club

## An Interview with Khawaja Rashiduddin Qamar

*Khawaja Rashiduddin Qamar was born in Qadian in 1933. After the partition of the sub-continent, he moved to Pakistan in 1947 and migrated to the UK in 1958. From 1967 to 1970 he served as Qaid Khuddamul Ahmadiyya, London. During the visits made by Hadhrat Khalifatul Masih III رحمه الله تعالى to the UK, he had the honour of being appointed as Head of Security. From 1985 to 1997 he served as Naib officer Jalsa Gah. He has also served the Jama'at in various capacities including holding Secretarial positions for Tarbiyyat, Finance, Umooor-e-Ama and also General Secretary UK. He is currently working as Secretary UK Islaahi Committee.*

*The Khawaja Club was formed in 1985 by Hadhrat Khalifatul Masih IV رحمه الله تعالى. Khawaja Rashiduddin Qamar was its founding member.*

### Morning Walks

I recall an Amila meeting where respected Amir Sahib had expressed concern over the worrying situation in Pakistan, which had led to Huzur's رحمه الله تعالى migration to the UK. He reminded us all that the UK Jama'at should try to keep Huzur رحمه الله تعالى as cheerful and happy as possible during this difficult time. Of course there were many possible ways of achieving this, but I thought I would try something unique: I would try telling Huzur رحمه الله تعالى some jokes!

I was aware that Huzur رحمه الله تعالى regularly went for early morning walks and that some members of the UK Jama'at also accompanied him. I requested Huzur رحمه الله تعالى if I could accompany him as well and Huzur رحمه الله تعالى kindly allowed me. During the walk when Huzur رحمه الله تعالى would reach the lake to feed some ducks, many of us would relate jokes to Huzur رحمه الله تعالى. Huzur رحمه الله تعالى would judge the jokes we made and tell us how good or bad they were. Huzur رحمه الله تعالى would also often relate to us some jokes of his own, which we thoroughly enjoyed!

### The Khawaja Club

Huzur رحمه الله تعالى would often organise races around the lake between two or more people for entertainment. There were some members who were more prone to lose in these races than others. After some time, I suggested in a joking manner that a medal could be presented to the members who lost the most races. Upon this Huzur رحمه الله تعالى remarked that we should establish a club, whose members should be those who lose their races most often!

Since I had lost the most races, Huzur رحمه الله تعالى named the new club the Khawaja Club after me! The purpose of the club would be for members to invite others to dinner by turn. We also invited other guests who were not members of the club. We would send samples of the food to Huzur's رحمه الله تعالى home as well, and would eagerly await Huzur's رحمه الله تعالى comments on the food the next morning. Huzur رحمه الله تعالى would always praise the food he liked, making the host very happy indeed!

### Non Non-Slip Shoes

A particularly memorable incident took place after an evening of snow. The following morning, the snow had frozen to become ice, and I mentioned to Huzur رحمه الله تعالى during the walk that I was wearing special non-slip shoes. As fate would have it, just a few seconds later I slipped and fell down! I was most embarrassed as I was only walking a couple of feet behind Huzur رحمه الله تعالى. Initially, I imagined that Huzur رحمه الله تعالى had not noticed me fall, so I quickly got up and started walking, hoping the slip went unnoticed. But I was wrong - Huzur رحمه الله تعالى had noticed my fall and from that day onwards my non-slip shoes became famous (or infamous I should say).

At another time, about 10 people were walking on a slippery slope either side of Huzur رحمه الله تعالى. Huzur رحمه الله تعالى was telling an interesting story. I felt suddenly that I was about to slip, so to avoid falling I increased my walking speed, only to find that it increased the speed of my slip, and I finally landed on the floor with a great thud having slipped some twenty feet in front of Huzur رحمه الله تعالى! Huzur رحمه الله تعالى and other members laughed

heartily at the scene – indeed, Huzur رحمه الله تعالى laughed more than we had ever seen him laugh. This was most pleasing for me.

### A Time of Prayer

Huzur رحمه الله تعالى cared and felt deeply for every member of the Jama'at and his affection encompassed everyone. In 1997, a malignant tumour developed on the left side of my tongue. Huzur رحمه الله تعالى advised me to have it removed. On the 24 April 1998, I had a 10-hour operation to remove the tumour, and by the grace of Allah, the operation was a success. Throughout this period, Huzur رحمه الله تعالى prayed for me. I sent regular reports about my progress and received encouraging replies from Huzur رحمه الله تعالى throughout. As a token of thanks for my recovery from my illness, my family and I requested Huzur رحمه الله تعالى to allow us to provide the dinner for the Urdu Class on one evening. Huzur رحمه الله تعالى graciously accepted this and the dinner which my family prepared was served on the 27<sup>th</sup> of May 1998. During the class, which was broadcast on MTA, Huzur رحمه الله تعالى told the members:

*"On this happy occasion, they (Khawaja Sahib and family) have invited Urdu Class to dinner. Remember them in your prayers as well. Khawaja Sahib, founder member of Khawaja Club, was ill in hospital. Now by the grace of Allah the Almighty he has recovered. We prayed a lot for him at the lake where this club was formed. Jokes which were told there, I stopped all of them. I said that if jokes were continued then Khawaja Sahib will slip out of our hands, therefore a lot of prayers were said instead. For one month there were no jokes, only prayers were said for Khawaja Sahib and see how Allah has been gracious. Nobody could even think that he would come back, Alhamdulillah!"*

I pray that Allah may shower His choicest blessings on Hadhrat Khalifatul Masih IV رحمه الله تعالى in paradise and that we become true servants of Ahmadiyyat, the true Islam, as he wished us to be. Ameen.

Below: Huzur's رحمه الله تعالى Morning walk







By Mohamed Arshad Ahmedi

Mohamed Arshad Ahmedi was Sports Secretary (Mohtamim Sehat-e-Jismani) for Majlis Khuddamul Ahmadiyya UK between 1987 and 1992, before going on to serve Majlis Ansarullah UK in the same capacity for seven years. Since 1991 he has been captain of the Muslim Tigers Ahmadiyya hockey team and is now Secretary Isha'at UK.

## Muslim Tigers Association

When I was Sports Secretary (Mohtamim Sehat-e-Jismani) for Majlis Khuddamul Ahmadiyya UK in 1989, the Jama'at formed a hockey team. This was in view of a tournament that we had arranged in Gillingham in October of the centenary year involving 16 teams. Ours was a team of Khuddam players which did not, at that time, have a name. Hadhrat Khalifatul Masih IV رحمه الله تعالى graced that tournament with his presence and the competition was followed by a grand dinner and presentations. Huzur رحمه الله تعالى mentioned in his speech at the end of the day that it had been one of the best days of his year, if not his life.

During Ramadhan in the summer of 1991, when Huzur رحمه الله تعالى used to go on walks during the day, Dr Fareed Ahmad informed Huzur رحمه الله تعالى that a Russian team from Azerbaijan had come to the UK on tour. Huzur رحمه الله تعالى told Dr Fareed to contact the team and to see if it was possible to arrange a trip to Russia. The team was playing a hockey match in Kent and reluctantly the managers of the team agreed to meet us. We told them that we were representatives of an Ahmadi team living in Kent and that we wanted to invite them to visit us. They agreed, despite being in the UK for only 10 days. So we hastily arranged a match in Gillingham during Ramadhan itself.

Unfortunately, we lost the match 4-1 but they were, after all, an extremely good team with international players. After the game we invited them to Nasir Hall, the Gillingham Mission House, where we presented them with a copy of the Holy Qur'an with Russian translation. The then Amir UK, Aftab Khan Sahib, also attended along with Ravil Bukharaev Sahib from the Jama'at's Russian desk, who had helped in so many ways. The day was very successful and we also received an invitation back to Azerbaijan.

Huzur رحمه الله تعالى was given a report of the event the following day and was delighted about the return invitation. He said that we needed a name for our team. We suggested that we would love to have the name "Tahir" somewhere. Huzur رحمه الله تعالى did not agree, but instead came up with another idea. He said he would give the team his initials – MTA - and the team would be called Muslim Tigers Ahmadiyya. He also gave us permission to use his

letterhead logo as our crest which was then printed on our hockey shirts and tracksuits.

Many years later, during a homeopathy class broadcast on Muslim Television Ahmadiyya, Huzur رحمه الله تعالى spoke of the fitness properties of Arnica and Bryonia 200. Huzur رحمه الله تعالى explained that he had prescribed these medicines to some of the older players of the MTA hockey team. Since some people were a bit confused by the name MTA hockey team, Huzur رحمه الله تعالى explained that the initials were first given to the Jama'at hockey team and later to the satellite station!

For months we had trained hard in preparation for the trip to Russia, but the day before our intended departure we learned that we had not been granted visas. We discovered later that this was due to political reasons. We were very disappointed but Huzur رحمه الله تعالى was determined that our efforts should not go to waste. He instructed us to arrange a trip to Europe instead. Therefore, we spoke to the German, Belgian and Dutch Jama'ats who kindly arranged fixtures for us overnight. Thus we were able to tour for seven days during which our team grew and formed close bonds of friendship.

After that trip, we received an invitation from Kazan, Tataristan, and perhaps this was what Allah was preparing us for. We subsequently played this team quite often, even in Battersea Park which Huzur رحمه الله تعالى himself attended. The match itself was broadcast on Tataristan National TV. When we toured Tataristan, we had the national press following us and enjoyed a great deal of media coverage.

Throughout that trip, Dr Fareed kept in touch with Huzur رحمه الله تعالى who was interested in our results and strategy. He encouraged us to video record our games and watch them later to see how we could improve, just as professional players do today. He would take a lot of interest in our diet, the team sheet, positions and any injuries. Whenever we were on tour, Dr Fareed would phone the results in to the Private Secretary's office. We are told that Huzur رحمه الله تعالى used to wait eagerly to hear our results.



# Guarding our precious Imam

*An interview with:*  
Major Mahmood Ahmad

*Major Mahmood Ahmad served in the Pakistani Army for over 18 years before dedicating his life to the service of the Jama'at. Since November 1984 he has spearheaded security operations for both Hadhrat Khalifatul Masih IV رحمه الله تعالى and Hadhrat Khalifatul Masih*

*أيداه الله تعالى بنصره العزيز*

## *First recollection*

I met Huzur رحمه الله تعالى for the first time in Islamabad in Pakistan 1984 when he called three Ahmadi majors into his sitting room. As we said Salam he held my hand and asked me about my family background. I told him that my father was Malik Barakat Ali, a name he immediately recognised. He then started telling me the names of all my relations! He then asked the other two majors about their backgrounds. After giving some information Huzur رحمه الله تعالى remarked: "You are both relatives". They were puzzled, looked at each other, and insisted that they were not. Huzur رحمه الله تعالى then replied: "Yes you are, and I can prove it!" Huzur رحمه الله تعالى asked them about certain uncles that they had, and then told them that their uncles were brothers, hence proving that they were related. We were amazed. His memory was unbelievable.

I remember one Question and Answer Session when someone introduced himself and asked a question. Before answering the question, Huzur رحمه الله تعالى reminded the person that he had written a letter last year asking Huzur رحمه الله تعالى

for prayers about his illness. Huzur رحمه الله تعالى asked him how he was feeling now. The person replied that he was fine, to which Huzur رحمه الله تعالى replied: "Is that why you never wrote back?" It was just amazing, that despite the millions of letters Huzur رحمه الله تعالى received, he could single out a person and recall his exact details.

## *Allah is the Protector*

Before travelling anywhere I would issue written instructions to staff. One such instruction was that Huzur's رحمه الله تعالى car should never be left alone and that the security staff would provide protection for it. Upon reading this, Huzur رحمه الله تعالى immediately corrected it and wrote: "God will provide protection!" This is how I was trained by Huzur رحمه الله تعالى.

## *Care for Staff*

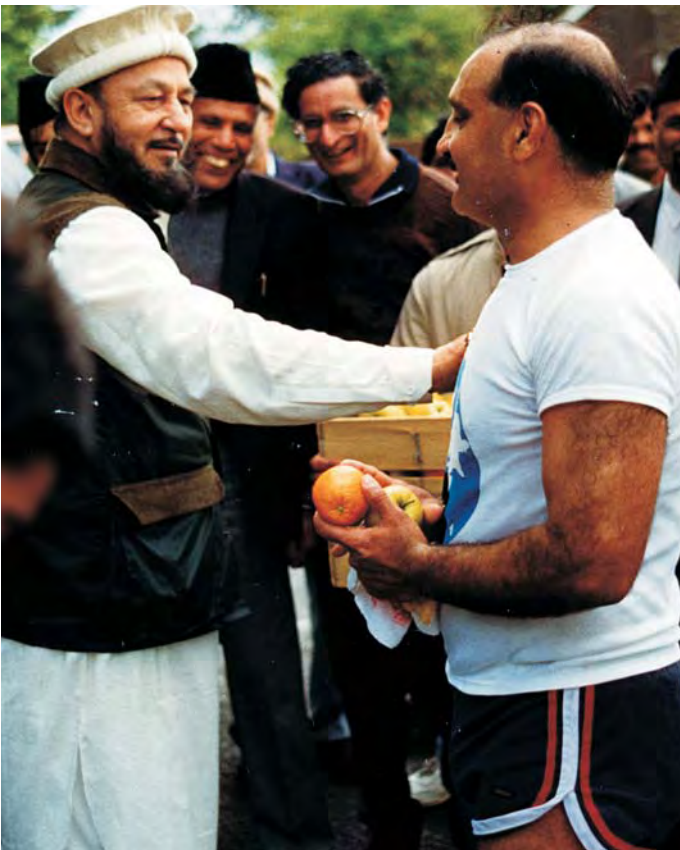
One thing I realised from the very beginning was how extremely caring Huzur رحمه الله تعالى was towards his staff, including during overseas trips. For example, as part of the Australia tour, we also went to New Zealand and returned





**Above:** Huzur رحمه الله تعالى Cycling in Holand

**Below:** Huzur رحمه الله تعالى greets the winner of the Ansar Marathan walk, Major Mahmood sahib.



to Australia the very same day. Everyone was exhausted - except Huzur رحمه الله تعالى who was still feeling fresh. After 'Isha, Huzur رحمه الله تعالى presided over a Question and Answer session. I stayed with Huzur رحمه الله تعالى whilst some staff left to rest. We got back to the guest house at around midnight. Everyone was sleeping, but Huzur رحمه الله تعالى was informed that nobody had eaten dinner that night. Huzur رحمه الله تعالى asked me to wake everyone up, as they should not sleep without food. I tried to wake them up but to no avail. When I informed Huzur رحمه الله تعالى he immediately went himself to wake them up! Huzur رحمه الله تعالى would often ask what we had eaten, and made sure that we had done so properly. During the trips abroad Huzur رحمه الله تعالى would give some money to every member of his staff for their personal expenditure. He would make sure that they had bought something for themselves and gifts for their family. This is something he insisted we did.

During Jalsa Salana Qadian in 1991, the vast number of people attending meant that arrangements were stretched, and sometimes we were not able to eat. One day Huzur رحمه الله تعالى called me and the Sami Basri (audio-video) team and asked us where we were sleeping. We replied that we slept wherever we could find a spot! Huzur رحمه الله تعالى then gave the security staff as well as the Sami Basri and Private Secretary teams one big room in his own house, with an attached bath. He also arranged for food to be delivered to us. I was always amazed that despite such heavy burdens, from Fajr to 'Isha, he would enquire after his staff and ensure we were being taken care of. This was his nature.





### Emotional times

It is very strange, but only a Prophet or Khalifa can show the sort of courage as did Huzur رحمه الله تعالى during Begum Sahiba's illness and demise. She was seriously ill and the entire Jama'at was extremely worried. Huzur رحمه الله تعالى used to visit her daily but his normal routine never changed. A few days before she passed away Huzur رحمه الله تعالى told me to call him immediately if I received a call from Sahibzada Dr Mirza Mubashar Ahmad, who was at the hospital. After receiving the call around midnight I immediately called Huzur رحمه الله تعالى. He came down with two of his daughters. Huzur رحمه الله تعالى was quiet and he told the girls to show patience. We all had to bow down to the will of God. So I knew the end had come. He was calm and quiet. We arrived at the hospital where he stayed for about a quarter of an hour. The day after her burial was Friday, when he delivered the Khutba Jumu'ah. It was unbelievable how he carried on performing his duties. That was remarkable.

### Fitness

Something I found amazing was Huzur's رحمه الله تعالى fitness. I had commando training, and considered myself physically and mentally fit, but when I saw Huzur رحمه الله تعالى at work I realised my stamina was no where near to Huzur's رحمه الله تعالى. He never got tired. I noticed this particularly when I came to London. There used to be daily Question and Answer Sessions and everyday after Fajr we went on morning walks for five to six miles, be it raining or snowing. He always looked fresh. I have never seen anyone with so much energy. It was a gift from God.

**Above:** Huzur's رحمه الله تعالى first trip to Holland  
**Below:** Huzur's رحمه الله تعالى visit to Nasir Bagh in its early days. The original theme park attractions can be seen in the background.







**Below:** Huzur رحمه الله تعالى meets the president of Nigeria

### *Morning Walks*

He would nearly always go on his morning walks including during trips abroad. The different Jama'at's were briefed beforehand on the type of routes Huzur رحمه الله تعالى preferred and they would make appropriate arrangements. In Holland, apart from morning walks we also used to cycle daily. This was a part of his life that he really used to enjoy. Sometimes before lunch he would cycle for an hour before returning for lunch and Salat. In the evening we used to have tea in the woods. He would normally prepare coffee in three or four thermoses himself. Huzur رحمه الله تعالى would personally serve cakes and coffee to everyone. The cakes were prepared by the parents-in-law of a Dutch convert. Huzur رحمه الله تعالى used to enjoy these and named them "in-law cakes"! It was remarkable how he would resume his walks even after recovering from the first episode of his illness. And even after the second episode he would walk, only this time within the complex of Fazl Mosque, even though it proved difficult. He loved walking.

### *Amusing incidents*

During morning walks Huzur رحمه الله تعالى would organise races between people near a lake. The losers would have to join what Huzur رحمه الله تعالى named the "Khawaja Club". Nabil Arshad became its chairman. It became a very popular club that held dinners at which jokes would be told and poems recited. Many people wished to become a member as Huzur رحمه الله تعالى showed particular affection to the club.

There were many points on the morning walk that were named after people by Huzur رحمه الله تعالى. When it used to snow heavily, there was a point at which Khawaja Rasheeduddin Qamar Sahib would always slip. On one occasion Khawaja Sahib said he had brought "anti-slip" shoes, but when encountering that spot again he slipped down a hill like a bullet! Huzur رحمه الله تعالى laughed loudly and told us to catch him as he was bound to hit something. That place was named "Khawaja Meadows".

There was a hill called "Filli Hill" after Khalifa Falahuddin Sahib, who used to lead the walk for many years. Filli used to have some shoes which were two sizes big for him. His feet used to move around inside the shoes, and sometimes during the icy winter climbing the hill proved too difficult and he would slip back down. He would then step back a few paces, take a run up, and try again. On one occasion Huzur رحمه الله تعالى helped to push him to the top of the hill.

Huzur رحمه الله تعالى enjoyed surprising members of the Jama'at who he knew very well by visiting their houses on the way back from the morning walk. On one occasion, we knocked at the door of a family Huzur رحمه الله تعالى had decided to surprise. We knocked many times but to no avail. After a while, when it was apparent that no one was in, Huzur رحمه الله تعالى began to laugh and exclaimed that today they had been surprised by the occupants!





**Below:** Huzur رحمه الله تعالى studies a map in Germany, to identify a suitable route.

**Left:** Huzur رحمه الله تعالى arrives in Yogyakarta during the Indonesia tour.

**Below:** Huzur رحمه الله تعالى in Norway



### *Sporting Life*

Huzur رحمه الله تعالى was fond of all types of sports. He himself was a very good cyclist, walker and kabaddi and squash player. He once asked me to play squash with him. Huzur رحمه الله تعالى had learnt the sport from a famous world number one, Hashim Khan, when Huzur رحمه الله تعالى was studying in London. We found a club near to Fazl Mosque where we used to play, particularly during the month of Ramadhan, when Huzur رحمه الله تعالى would play squash instead of the morning walks. Once a friend of Huzur رحمه الله تعالى came to watch a game and afterwards told Huzur رحمه الله تعالى that he never knew that Huzur رحمه الله تعالى was such a good







**Above:** A tea break in Canada, 1986.

**Right:** Huzur رحمه الله تعالى with Khuddam in Gambia

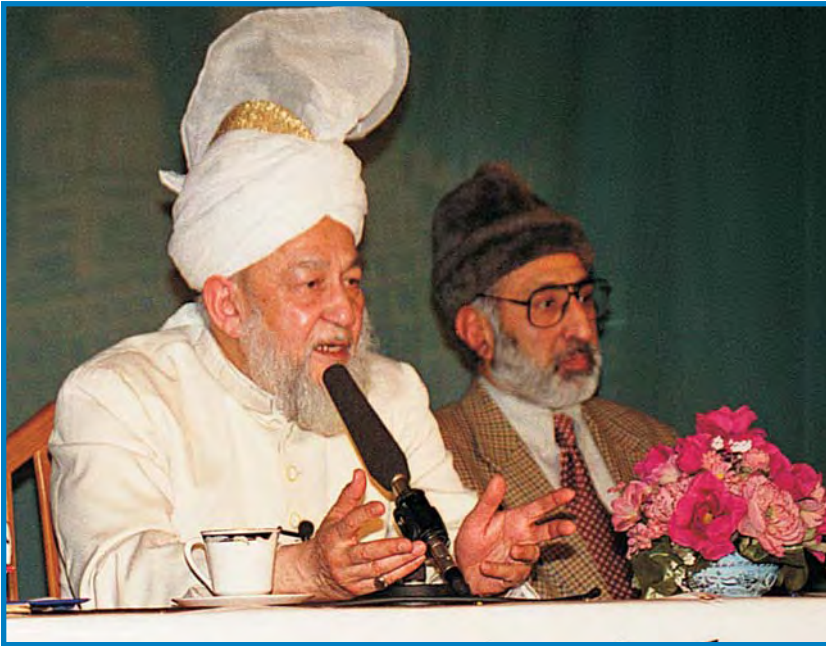
**Below:** Huzur رحمه الله تعالى and family board a train in Europe

player, to which Huzur رحمه الله تعالى gave an instant witty response, saying that if you don't have "Hussan Zunni" (positive thinking) then what could he do! We all laughed.

Huzur رحمه الله تعالى also liked clay pigeon shooting, which he would do in Islamabad (Tilford). He was a very good shot and hardly missed. We also went to Hartlepool for actual pheasant shooting at a registered club. He was also a very good shot with a bow and arrow. Boating was another activity he enjoyed. He had his own boat and we even took it to the River Thames! Once we went to Lake District in winter. It was raining very hard and you could not see much in front, though this didn't stop Huzur رحمه الله تعالى wanting to boat. No one else wanted to participate so in the end it was just Huzur رحمه الله تعالى and me. After 10-15 minutes of rowing it felt like we were in a thick soup. We couldn't see anyone yet we carried on rowing. Not once did Huzur رحمه الله تعالى say we should row back. Only when we ventured so far out did I suggest that we head back, at which point Huzur رحمه الله تعالى agreed. Otherwise he didn't mind how far we went out! When we returned to the banks we could see the relief on everyone's faces!







# My Perfect Patient

An interview with:  
Dr Vali Shah

*Dr Vali Shah has lived in England for more than 40 years. He received his early education in both Kenya and in Qadian, India, before moving to Pakistan for secondary and professional studies. He then came to England for his postgraduate education and entered the field of dentistry.*

## First recollection

My first recollection was just after the demise of Hadhrat Khalifatul Masih III رحمه الله تعالى in 1982. My wife saw a dream in which she heard the name 'Tahir', although I had never met him.

I first met Huzur رحمه الله تعالى when he came to England two years later. The events of the day were quite a shock. We got a call at 3.30am that morning informing us of his arrival. I went to the Fazl Mosque where Huzur رحمه الله تعالى reached around 6am. He met the UK Amila and other members of the Jama'at who had gathered to receive him.

Huzur رحمه الله تعالى was by far the most amazing person I have ever met. You just cannot enumerate the qualities he had - totally sublime and unbelievable - that shone through right from day one. He was very alert and very affectionate although you could see his eyes were red and bloodshot through lack of sleep. But there was a twinkle in his eye and he was very happy and very cheerful. Nothing at all showed what he was going through.

## Amir UK

When I was appointed Amir UK after the sad death of Aftab Khan Sahib, I was in absolute shock. Never in my wildest dreams could I have imagined looking after a country as an Amir, particularly in the country where Huzur رحمه الله تعالى was living.

I remembered when we went to see Huzur رحمه الله تعالى to offer our sympathies and condolences, to share in his grief as he had lost a very dear Amir. He met us very graciously, and as we were leaving Huzur رحمه الله تعالى said me: "Iss jehaaz ko sambaleh" (take care of this plane!). I looked at Huzur رحمه الله تعالى and thought he was talking to Imam Sahib, who was with me. But he was addressing me. Again I asked Huzur رحمه الله تعالى what he had said, as I thought I had misheard him. Huzur رحمه الله تعالى repeated: "Iss kaam ko sambaleh" (take care of this work). I could not believe what I had heard. He knew I was a very quiet sort of person, and I think he wanted to keep the ball rolling until he found somebody else. To my relief he did when Dr Iftikhar Ayaz Sahib took over after about six to eight months.



### Alertness

There are two incidents that showed the remarkable grasp Huzur رحمه الله تعالى had immense concentration, love and discretion in his conduct. One was during the centenary year in 1989 when I was Secretary Ziafat. I accompanied Chaudrey Inaytullah Bangvi Sahib, who was Officer Jalsa Salana, to see Huzur رحمه الله تعالى in order to cover some matters relating to the kitchen. I started reading out some notes that I had made on sheets of paper. While reading them, Huzur رحمه الله تعالى carried on doing his own work. As I didn't want to disturb him I decided to skip a few pages. At this moment, Huzur رحمه الله تعالى looked up and said "Kya?" (What?), which completely shocked me. I realised that I shouldn't have missed those points! I explained that I didn't think they were too important, but Huzur رحمه الله تعالى told me very lovingly to go back to the pages I had skipped. This showed that although he was doing something else, he was still focused on what I was saying.

The other incident also relates to the kitchen. There was a big freezer and the meat that came in would go to the back whilst the old stock would be brought forward. Unfortunately, on one occasion, someone didn't push the meat to the front and the food went off. I felt very sad at the amount of wastage. I told Chaudrey Sahib who became very annoyed. He said that we had to tell Huzur رحمه الله تعالى. So we went to Huzur رحمه الله تعالى, and without even a word, he said: "Yoon hota hai" (it happens) I could not believe that he had forgiven this. Huzur رحمه الله تعالى explained that even at the Jalsa Salanas in Pakistan, whole pots of food would sometimes go to waste, and that these things happened. But we should take every care and effort to see that it does not happen again. I felt so relieved and yet so embarrassed about the waste, because we are so careful in Ziafat, always watching the pennies. But Huzur رحمه الله تعالى was so gracious.

### Bravery

Huzur رحمه الله تعالى was an incredibly brave man as well. Most people fear the dentist, but Huzur رحمه الله تعالى had absolutely no fear! I knew that certain treatments were painful if you did not have an injection, but he was very keen to have treatment without one.

I remember the first time I received a call from the Private Secretary who said that Huzur رحمه الله تعالى had a problem with his tooth. So I went to see him for a quick check-up. When I inspected his teeth, I could see a tooth had broken. Huzur رحمه الله تعالى used to chew bones and one of them had cracked a tooth, which is very painful. That evening he came to the surgery and, without any injections, I removed a nerve and put about 14 screws into the tooth. How I did it I still don't know. I almost fainted, yet Huzur رحمه الله تعالى sat there calm as ever. He did not even flinch!

### Marriages

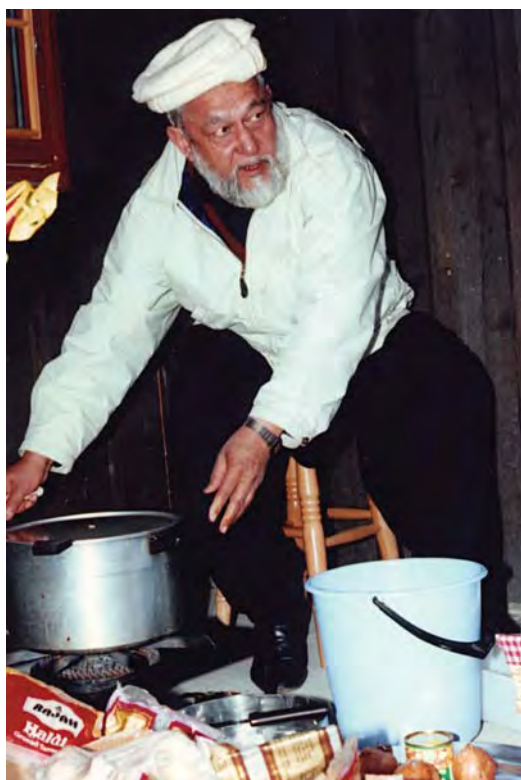
When Huzur's رحمه الله تعالى youngest daughter was getting married, I had the good fortune of attending the wedding and stood behind Huzur رحمه الله تعالى as a sort of "honorary" guard. It was an instruction from Amir Sahib. We later had a mulaqat with Huzur رحمه الله تعالى and I informed him that some of my daughters were not yet married, and asked if he could arrange something for them. Huzur رحمه الله تعالى said he would, insha'Allah. A few weeks later Huzur رحمه الله تعالى became very ill. But, by the grace of Allah, he

made a remarkable recovery. The second or third day after his recovery, he rang us, and asked for us to see him. We had no idea why - perhaps we had done something wrong. When we met him, Huzur رحمه الله تعالى smiled at us and said that he had made a promise to us and that he was going to keep it - "your daughters" he said. We couldn't believe he had remembered. How can the Khalifa, who has millions of things to think about, remember me, Vali Shah, and my predicaments?

Within that year, four of my daughters got married. The last wedding Huzur رحمه الله تعالى attended was that of my youngest daughter. It makes you think that the Khalifa, who holds the highest office in the world, made a promise to an ordinary person and then found the time and went to all the trouble to fulfil that promise.

### Affection

Anyone that works in the kitchens will know that the work can be very greasy and a bit mucky at times. I was looking like that once. My wife had arranged a family mulaqat and forgotten to tell me. When my family's turn arrived, a security guard came to call me. I explained that I didn't have a mulaqat and that there must have been some mistake. Then someone from the Private Secretary's office came to tell me that Huzur رحمه الله تعالى was waiting for me. I was stunned. I explained that I was absolutely filthy and could not come, but he insisted because Huzur رحمه الله تعالى was calling me. So I quickly washed my hands and went. When I arrived I apologised to Huzur رحمه الله تعالى, saying I had just come from the kitchens. Huzur رحمه الله تعالى said that he knew, and this was why it was so important that I should come. He grabbed me and embraced me. Every time I remember this it makes me swell up with emotion. Just imagine the love a Khalifa has for his people. May Allah bless his soul a million upon million times over.



Above: Huzur رحمه الله تعالى enjoyed helping in the kitchen



# Huzur رحمه الله تعالى a man of God

*An interview with:*  
Bashir Ahmad Rafiq

Bashir Ahmad Rafiq sahib was born in 1931 in the North West Frontier Province of Pakistan. In 1945 he moved to Qadian, India to study at Taleemul Islam High School. He joined Taleemul Islam College in 1949 in Lahore from where he obtained his B.A. degree. In 1953 under the instruction of Hadhrat Khalifatul Masih II رضي الله عنه he enrolled at Jamiatul Mobashireen, Rabwah. After completion of his Shahid degree he was posted to England in 1959. He has served the Jama'at at various capacities including Imam of the London mosque for 21 years, Private Secretary to Hadhrat Khalifatul Masih III رحمه الله تعالى, Founder of the Muslim Herald, Editor of The Review Of Religions, Vakil-i-Tabshir, Vakil-i-Diwan & Vakil-i-Tasneef. He is the author of more than a dozen books both in English and in Urdu on various aspects of Islam and Ahmadiyyat.

## First recollection

The first time I saw Huzur رحمه الله تعالى was during a meeting of Majlis Khuddamul Ahmadiyya in 1945. I was very impressed by him and can still remember meeting him and shaking his hand. We got to know each other and became good friends in Qadian. He was only two and a half years older than me. Following the partition we both studied at Lahore so again used to meet at Jama'at meetings there. It was then that I discovered what a good poet he was. He was shy in reciting his poetry but whenever I requested him he was kind enough to do so.

## Like Father Like Son

On my return to Rabwah in 1979 I had further opportunities to observe Huzur رحمه الله تعالى. He was then Sadr Majlis Ansarullah. He was a dynamic leader, very learned and an ocean of knowledge. Even at that time he would chair Question and Answer sessions involving non-Ahmadi guests. People in the Jama'at would comment how similar he was to Hadhrat Khalifatul Masih II رضي الله عنه, who was very learned, a great orator and an excellent writer. All these qualities of his

father could be seen in abundance in Huzur رحمه الله تعالى also.

## Migration to London

General Zia-ul-Haq's anti-Ahmadiyya Ordinance in 1984 was implemented on a Thursday. Huzur رحمه الله تعالى called an emergency meetings to discuss the matter.

On Juma, we all went to Masjid Aqsa thinking Huzur رحمه الله تعالى would deliver the sermon. We were so surprised when we saw someone else stand up instead, even though Huzur رحمه الله تعالى was present and sitting among the congregation. After the sermon Huzur رحمه الله تعالى led the prayer, in which he was very emotional. When he finished he stood up, still overcome with emotion, and waved to everyone. People were crying, you could hear it all around – I've not seen anything like it since. The next morning after Fajr we were told that Huzur رحمه الله تعالى had left Rabwah, the following day we found out he was in London.

## A Man of God

It was in 1979, when we held a function on the Deliverance of Jesus from the Cross,





**Above:** Centenary Jalsa in Qadian, 1991

that I met Iain Adamson, a journalist and former Editor of *The Daily Express*. He promoted the event really well and Hadhrat Khalifatul Masih III رحمه الله تعالى was very happy with the way he had helped the Jama'at. When I returned to the UK in 1986 as Vakil-ul-Tasneef, it occurred to me that I should again contact Mr Adamson to ask him to write a book about the Promised Messiah عليه السلام. He said that although he did not know anything about the Promised Messiah عليه السلام, he would still be honoured to do so. Huzur رحمه الله تعالى granted permission for the Jama'at to help with material, which culminated in the publication of *Mirza Ghulam Ahmad of Qadian* (later republished as 'Ahmad the Guided One').

When he completed the book I approached Mr Adamson with another idea. I asked him if he could write a book on Huzur رحمه الله تعالى. Again he said he didn't know anything about Huzur رحمه الله تعالى. I assured him, however, that if he was prepared to do it, I only had to go to Huzur رحمه الله تعالى again for permission. I later went to Huzur رحمه الله تعالى, assuming that he would welcome the idea – but he flatly refused! Huzur رحمه الله تعالى said he didn't want anyone to write about him. After a month or two, I saw Huzur رحمه الله تعالى and spoke with him on this subject again. I stated that a book on his life would be beneficial to our youngsters who were not so familiar with other Khulafa, as books about them were only in Urdu. Also, it would be beneficial to the rest of the world who knew they had a Khalifa but didn't know much about him. Huzur رحمه الله تعالى again refused.

About a year later, somebody in the USA asked Huzur رحمه الله تعالى to send a life history about himself as he wanted to publish something on Huzur رحمه الله تعالى. Huzur رحمه الله تعالى put that person in touch with me and I helped with whatever information I had. But I felt that the material was insufficient and again the urge

came to approach Huzur رحمه الله تعالى about my original idea. I explained to Huzur رحمه الله تعالى that people really desired to know more about him. I insisted that Mr Adamson should write this book. Huzur رحمه الله تعالى reluctantly agreed, but on two conditions. The first was that Huzur رحمه الله تعالى wasn't going to revise this book as he would feel uncomfortable reading about himself. So he gave me the full responsibility for every word of it. The second condition was that the Jama'at would not pay a penny towards the writing of the book, as it would give the impression that Huzur رحمه الله تعالى was promoting the book. Although Mr Adamson initially had doubts about publishing the book at his own expense, I convinced him that the book would be a bestseller within the Jama'at and that he would get his money back. He agreed and started work on the project.

It was a very difficult task since there wasn't much material available. The first thing I arranged was interviews with Sahibzada Mirza Mubarak Ahmad Sahib, Aftab Khan Sahib (the then Amir) and other members of the Jama'at. But that was not enough. Eventually the time came when an interview with Huzur رحمه الله تعالى proved crucial. I approached Huzur رحمه الله تعالى stating that justice could not be done to the book unless we spoke to him personally. Although feeling uneasy, he finally agreed to give us time. We conducted 12 sessions in his office, during which we covered a wide range of aspects of Huzur's رحمه الله تعالى life. We also obtained his permission to interview his wife and daughters.

When the book was written, there was one more issue to settle – its title. There were various ideas, like *Mirza Tahir Ahmad* and *Khalifatul Masih IV*, but Mr Adamson observed these would only appeal to Ahmadis. "I am a Christian," he said, "so he is not my Khalifatul Masih. However, there is a title in my mind which holds





**Above:** A view of Qadian from Minaratul Masih during the 2001 centenary Jalsa

**Below:** Huzur رحمه الله تعالى on the train to Qadian

a universal meaning – *A Man of God!* I commented that this was a very good title, but also asked how a Christian like him would regard Huzur رحمه الله تعالى as a man of God? He replied that after all the interviews and closeness that he had built up with him, in his heart he felt that Huzur رحمه الله تعالى really is a man of God. So we both went to Huzur رحمه الله تعالى and presented the title for his approval. Huzur رحمه الله تعالى was reluctant to accept, saying he was only a servant of God. "A man of God is beyond me," Huzur رحمه الله تعالى remarked. However, Mr Adamson insisted that the title was not meant to indicate what you think of yourself, rather it is what others think about you. So eventually Huzur رحمه الله تعالى agreed.

It is interesting to note that for the preparation of this book I accompanied Mr Adamson to Qadian. I must say that although he was a Christian, he came to love Huzur رحمه الله تعالى just like an Ahmadi. You can sense that love just by reading the book.

### Stamina

Huzur رحمه الله تعالى really loved his Jama'at. After Fajr he would come out

and shake people's hands and embrace many of them. There was no rest for him. I was fortunate to be a member of Huzur's رحمه الله تعالى entourage on a trip to Scandinavia. In Sweden, where we stayed at the mission house, Huzur رحمه الله تعالى held mulaqats until 11.30pm. After this he would have dinner, and then sleep at 1am. Immediately following Fajr, which was offered at 4:30am, Huzur رحمه الله تعالى left for Norway. So you can see the period of sleep for Huzur رحمه الله تعالى would only be about two and half hours. To this day I still cannot imagine how he managed this routine. He was a workaholic. Rest was something he knew nothing about!

It was also very difficult to keep up with him. Not only when he was walking but when he was giving instructions! Within 15 minutes he may have given you 20 tasks. The speed at which he worked was sometimes impossible to keep pace with. His memory was another impressive quality. For example, he would remember all those 20 tasks many days later! He remembered everything, and followed up on all the points. This kept you alert at all times!







**Above:** Huzur رحمه الله تعالى is bidding farewell to Sahibzada Mirza Waseem Ahmad, Amir Jama'at India.

**Below:** Huzur رحمه الله تعالى in Indian near the river Biyas with Malik Ashfaq sahib

Another striking thing about his personality was that he was very down to earth. There were no formalities with him. Huzur رحمه الله تعالى had great concern for the poor, not just those within but also outside the Jama'at. He would be moved whenever he saw somebody in trouble or in need. He urged the Jama'at to donate generously to Humanity First and other charitable schemes.

### **Jalsa Salana Qadian**

I was very fortunate to be included in Huzur's رحمه الله تعالى personal entourage to Jalsa Salana Qadian in 1991. I cannot forget that time. When in Delhi we were told that due to fog our flight had been cancelled. It was decided that we should travel by train. There was no first or second class compartment available at such short notice. So we got booked a standard class compartment, which was allocated to Huzur رحمه الله تعالى and his family. Huzur رحمه الله تعالى was very quiet but busy throughout the journey as he was composing a poem for the Jalsa. We arrived at Batala station where we had to change trains. However, train services from Batala to Qadian had stopped after the partition. Huzur رحمه الله تعالى requested the Indian Government to make special allowances for our journey to Qadian. The Government consented even though it was such a long time since the line had last been used. The interesting thing was that the train started in Qadian on the very day that Huzur رحمه الله تعالى was born!

When the train set off from Batala, Huzur رحمه الله تعالى was quite emotional. It could be seen on his face. On arrival at Qadian in the late evening, Ahmadis were raising slogans. I saw Huzur's رحمه الله تعالى face - it seemed as if he was not of this world. He was in

such an emotional upsurge. For a few minutes he stood there, motionless, in the grip of emotion. The scene is very difficult to describe in words. It was amazing.

From there we went to Darul Masih, the House of the Promised Messiah عليه السلام. When Huzur رحمه الله تعالى walked from his car to Darul Masih, people were standing on both sides. The whole atmosphere was emotionally charged. People were crying and small boys were also weeping, perhaps not even understanding why. All were loudly proclaiming Allah's greatness. That is something I cannot forget.





# Messages from Hadhrat Khalifatul Masih IV رحمه الله تعالى

*A collection of extracts from addresses delivered to Khuddam and Atfal at Majlis Khuddamul Ahmadiyya Ijtema's and Atfal Rallies.*

## Tabligh 1997

"No matter how many lectures you give to someone on how to swim, telling him this is how you have to make strokes, and this is how to move your legs, and this is how to keep your body flat, no matter whether he does a Ph.D. in the subject, he will drown if you throw him in the water. Just by acquiring academic knowledge of swimming, you may study the history of the world, you will find that without practice the scholar will drown when he enters deep water.

This is the law of nature. You will have to lead them by the hand to set them in Tabligh work. You should finalise methods, ponder and divide the work, then whoever wants to do Tabligh you need so much manpower to support them. With all the work, so much manpower develops that the organisation spreads over the whole country.

But tell them in the very beginning that we are not those Muslims who want to convert people with the sword. We are not those who explode aircraft. We are not those who believe that hearts can be changed with the power of sword. We are the ones whom they have attempted to change with the force of the sword. We have let our necks be severed but we have not changed. We will change others with the brain and with logical argument. First you must introduce yourself and then ask how many are interested. Then say that we desire, for example, to donate a free copy of the Holy Qur'an in your library.

May Allah enable us that we should organise our work and every Ameer should know that my day today is better than yesterday. Today more than before, with the Grace of Allah, I have the strength to do my duty. You must not forget prayers which I will continue to remind you of.

Every work becomes easy with prayer. Without prayer the highest possible device can become useless. In the spiritual world, the prayer has the station of being the cause of all causes."

## Preaching 1996

"May I just say that when someone works in a field, then it is the 'bite' that gives him new strength. By the word 'bite' I mean with reference to cricket. When a bowler has a bite in the beginning, then he becomes unplayable, a new bowler is born out of him and he dominates the game from then on. If he doesn't get the bite then he becomes dull and just a non-entity without any potential to change the result of that particular game. So you see them crest-fallen trying their efforts as best as they can but always defeated and tired in their attitude. But those who have bites, they rise and they become gigantic and as such they feel as if they can always do it. Never again will they meet with failure. But next time they do. The difference between a good Dai illallah organiser and these people is that there is a quality of permanence about those who have a 'bite' in religious affairs. Once God gives them this, they never lose this quality. They go



on increasing rather than losing it.”

### Ijtema 1991 – The importance of Wudhu

“A Muslim must know how to say his prayers and his responsibilities relating to the prayer, Wudhu and how it breaks, and how to make the prayer better, healthier and more acceptable to God and what injures the validity of prayer. I am deeply concerned with Ahmadi Muslims, with preliminary things, that are the foundation and the backbone.”

### Ijtema 1992 – The importance of Obligations of a Qaid

“Generations benefit from previous generations and, we should be mindful to them. A time will come when future incoming Qaideen and, office bearers will be getting prizes where a lot of labour from previous Qaideen would have been put in. May we progress from achievements we have already made to higher and noble achievements.”

### Ijtema 1993 – Addiction to Prayer

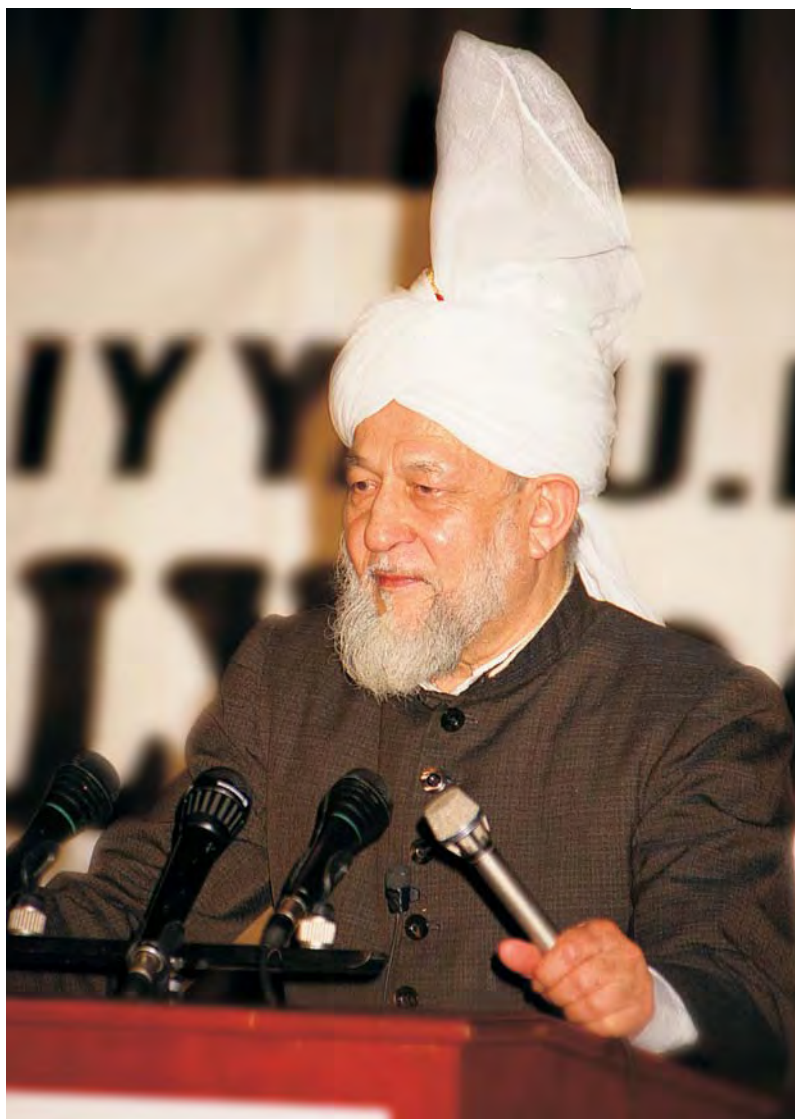
“On certain areas where progress should have been made much more rapidly, there is something lacking which continues to worry me. I will not be satisfied as your leader, until all of you become addicted to prayer. The Holy Prophet Muhammad’s صلى الله عليه وسلم addiction to prayer was like fish in water, this was the source of all his happiness and strength.”

“Namaz is one of those things that keeps me worried and, I will never become satisfied until Khuddam become namazis. If they can’t find a mosque to go to, to do their 5 daily prayers congregational prayers, then at least I should have the satisfaction to know that they perform their prayers in their homes and ask their brothers and sisters to participate and, make small mosques in their homes. If that happens then they will come closer to the purpose of our creation. If you become a worshipper that is the beginning of the journey. We must improve the quality of our prayer, because if you analyse your prayer you will see that you have fallen here and there. I repeatedly come to the topic of prayer, don’t be fed up at this because if you become fed up of the subject of prayer you are fed up of life. It is the source of life it is eternity.”

### Ijtema 1995 – How Islam ends division of all kinds

“It should be borne in mind that Ahmadiyyat itself is not divided into groups but may be likened to a bouquet of different flowers, where each different flower represents a particular ethnic group. This year’s Ijtema reflects this, as there are many newcomers who are drawn from various walks of life and represent (in their origins) different nationalities. This is a very encouraging sign and it is important that in this way that we all become embodied into one single entity, the entity of Ahmadiyyat, where all differences in our cultural, racial and geographical backgrounds are left at home as we come together to attend (as one entity) any Jama’at event.”





### Ijtema 1996 – Responsibilities of a Daeen Illallah

“I want to remind you of your responsibility as Daeen Illallah. So this is one which not only Khuddamul Ahmadiyya UK is lagging far behind, but the entire Jama’at UK is lagging far behind. I have tried repeatedly to awaken you, to stir you up to life, but somehow it is this area - of preaching - where you feel very shy. While you require it most. Because God has so ordained, that Khalifatul Masih, after he had to leave his headquarters, chose the UK as his markaz. To live here most of the year. To remain with you, to be available to you throughout. Day in and day out. So it is not a very good compliment to you. To express your gratitude to Allah for this advantage, unique advantage, which he has granted you”

“I want you to wake up. I want each of you to be productive and produce one more Ahmadi. So it is highly essential for the UK to keep up with the world pace of the growth of Ahmadiyyat. If you are negligent of your duty, you should remember that you may cause great damage to the cause of Ahmadiyyat. Because for the same reason, that I counted among the special blessings of

Allah, my presence here is particularly hurting the enemies of Ahmadiyyat and they have turned England into the seat of opposition. All the intrigues which are being cooked are largely cooked in the United Kingdom, outside Pakistan I mean. So when the enemy is redoubling its efforts to defeat Ahmadiyyat and arrest its passage. If you do not react with as much will, resolution and honesty and sincerity of purpose, then you are not a live Jama’at.”

“There is no doubt about it, no shadow of doubt, that it is Allah’s Will that is done. But Allah favours those who do it with a will of their own. It is the resolution of the believers which is made here on Earth, which rebounds from the Heavens; and then things happen to move and be realised. But if the resolution is not born in your hearts, if your minds are not made up with a definite resolution that we must perform this deed, what ever may happen, then the heavenly will does not move along with your lacklustre move, half hearted move, it does not care for that.”

“If you continuously pray for yourself and pray not only for this purpose, but also pray regularly, like the Muslims are expected to pray. Five times a day at least. Tahujud if it is possible. So become



a realistic meaningful Muslim, and then Inshallah, things will happen at your hands which even will amaze you when they happen. Because there are very big things that are going to happen, Inshallah if you awake."

"You are the backbone of the future generations of Ahmadis in this country, and if you wake up to your responsibilities, as I have repeatedly expected of you and told you in so many words. Then Inshallah a revolution will begin here from this soil, which is spread to all the western countries."

### Second Ijtema 1996 – To pray for oneself

"I know from my experience that if Ahmadis are approached properly in the name of Allah or Jama'at, they will always respond because, they are sleeping (i.e -they are not dead). Ahmadis have the natural inclination to respond to the call of God, but it must reach them in the right way."

I would advise you to continue to pray for yourself and promise that you pray for yourself and ask for Allah's help to worship Him.

I want you to taste the response to prayers by Allah. So the best thing to do is to start praying and find time during your daily pursuit to remember God.

Beg Allah to give you a taste of acceptance of prayer. Begin to pray by thinking of the favours bestowed by Allah and sending Darood upon Hadhrat Muhammad <sup>saw</sup>

"May Allah give all of you who have participated in the Ijtema a new birth and may you have many happy returns to goodness."

### Ijtema 1998 – Self-Reformation

"A new spiritual birth in life leads to full consciousness of yourself. This spiritual rebirth is the only answer to all your problems, unless you create a new Ahmadi in yourself, you cannot perform your responsibilities to Ahmadiyyat and Islam."

### Atfal Rally 1993 – The young and prayer

"When I was going to prayer this morning I saw that a large number of children slept in this very hall. I stood and watched for



Photo: Umair Aleem



Ahmadis should grow up not just as great scholars, who are already being groomed to be leaders in education, but I also want Ahmadis to excel in other fields such as sports. Mental and spiritual health is deeply linked to physical health. If you maintain your physical health it will help your mental health. It is not necessary for a spiritually healthy person to be physically fit but if he is, it will certainly help him. Older people have been saying prayers all their life with deep personal attachment yearning for the days when they could say their prayers without getting tired, and gain more pleasure. However, due to ailments in old age they cannot say their prayers with ease as they used to in their younger days. Physical health does help the spiritually strong to do good deeds and worship God."

#### Atfal Rally 1997 – Sura Fatiha

"When you learn Islam, Sura Fatiha becomes the *most central* to it. It plays the pivotal role in teaching you what Islam is; because of this it is called the mother of the whole Qur'an. So from the mother is born the child which carries all the characteristics which the parents have."

#### *Case of the young:*

"the responsibility is not *only* of Khuddamul Ahmadiyya, *the responsibility of taking care of children is jointly shared* by the parents, by the Jama'at as such and by the auxiliary organisations like Khuddamul Ahmadiyya, Ansarullah, etc"

#### *Telling the truth, shun falsehood:*

"Apart from this I would like to remind

a while and saw that most of them had already gone for prayer to the mosque and the remaining were preparing to do so. This made me very happy and I also observed all the Atfal in the mosque to see if there were any signs of tiredness at being awakened so early to go to the prayer. I found no signs of any displeasure. All were happy and willingly participating. This is most encouraging for the future generations of Ahmadiyyat - which is you. If you continue to be brought up in this excellent manner inshallah by the Grace of Allah, the future of Ahmadiyyat in this country will be even brighter."

#### *The importance of physical fitness*

"Therefore, I want you to fill your hearts with special zeal for games and sports and other outdoor events, as I wish that

the administration to teach you some lessons in your moral conduct. The most important thing is to keep you informed and reminded that *lies* are a type of *shirk*, like calling partners besides Allah. A Muslim *must* never tell a lie, not even in a joke. This should be your *firm* habit which should have *no* lapse anywhere, in every sphere of your activities.

See to it that you *never* tell lies. Whenever you are *tempted* to tell lies you should remember that it is a heinous crime and Allah does not like His servants to tell lies. *Because to tell lies is inconsistent with your claim that you believe in God.* When you tell lies you believe in Satan instead, because lies come from Satan and truth comes from God; that is why one of the names or attributes of God is 'Truth', *Al-Haq*."



*Kind treatment to others*

“To behave towards your fellow human beings, towards your fellow children, with kindness, with respect, not calling each other bad names, not to bully the weaker among you, not to deal with the weak among you with bullish habits. *Respect the weak*. When you learn to respect the weak then you will always respect the strong as well. To respect the strong only becomes piety or righteousness only *when* you respect the weak. If you show no respect to the weak then the respect you show to the strong above you is a mark of your *cowardice*, not a mark of your honour.

Every man respects the strong above him who is stronger and can beat him if he does not pay proper respect to him. So if you respect the strong while you do not respect the weak, your respect of the strong is a sign of weakness in you, not of strength.”

**Atfal Rally 1998 – Sura Fatiha**

“Surah Fatiha and remembering its meaning should be emphasised as much as possible, year after year after year. Without Surah Fatiha you cannot become a basic Muslim. Surah Fatiha is the Mother of the Holy Qur’an. And Surah Fatiha teaches everything that you should beg of God. Surah Fatiha should be memorised in a manner along with its translation, so you should not translate mentally what you are reciting in Arabic. It should appear to you systematically like you are saying it in English.”

**Huzur’s Last Ijtema Address: 2000**

“are there enough among you who understand the nimaaz (prayers) and read it with concentration, and read it so that every time, every nimaaz opens questions for you? Have you gained anything? Have you improved in any quality from the previous nimaaz?”

But there will be few among you who do pay justice to the nimaaz as taught to us by Hadhrat Muhammad Mustapha صلی اللہ علیہ وسلم. It’s a very long way to go, first of all to understand the meaning of nimaaz, secondly to make it as if it’s your own language, say it so repeatedly that it automatically becomes your own language, and rises not only from your brain, when you translate it, but from your heart. In performing Salat you address God as if He is standing before you.

This is what worries me - and has always worried me - what is the purpose of these Ijtemas, and this show business, and grand galas, if the essential purpose of the performance of nimaaz is not achieved? It’s a very difficult task, I’ll agree. Khuddamul Ahmadiyya has to awaken you repeatedly, knock at the doors of your hearts, which I hope Khuddamul Ahmadiyya does. But it is you who are sitting before me who know better whether this purpose is achieved by Khuddamul Ahmadiyya or not. So I hope you will carry back the memory of this address in your hearts, and always try to perform nimaaz in the best of manners.

Again, another factor that worries me is the recitation of the Holy Qur’an. I doubt if most of you always recite a portion of the Holy

Qur’an daily after the morning prayer. And that is not enough, just to recite parrot fashion. The important thing is to learn the meaning of the Qur’an, and that can be done with the help of regular translations, in the beginning. But gradually this should be improved so that the language of the Qur’an becomes your own language in which you speak. For that, the knowledge of Arabic is essential, but I know it’s very difficult for most of you to become Arabic scholars. But you can repeatedly pay attention to the translation so that, by going through the translation, you understand the meaning of the Qur’an.

Now, the Qur’an has many layers of meanings. First of all, the apparent meanings - most of you don’t know the apparent meaning of the Qur’an, unfortunately. Then to go deeper and deeper and understand the Qur’an, so that it becomes clear to you that this is a book revealed by Allah to Prophet Muhammad صلی اللہ علیہ وسلم. It’s not a man-made forgery. It speaks of so many wonders, of the past and the future. It speaks of every scientific subject and explains what’s happening in the universe, and what is happening within you, so much so that, once you’re wonder-struck by the Qur’an, you’ll also be captured by its beauty. And then the Qur’an will always lead you, you can walk hand-in-hand with the Qur’an, and then you can see God within yourself and outside, around you in nature.

So this is a very important message to you - a great, difficult message indeed - but unless you do it, you will not become a true Ahmadi Muslim. It’s good to hear loud slogans such as ‘Narahe-takbir’, ‘Allahu-akbar’, ‘Allahu-akbar’ - it is scintillating. But it’s meaningless if these Narahs (slogans) did not reach Allah’s Throne, and on this Hadhrat Rasoolullah صلی اللہ علیہ وسلم once said - at a time when the companions were loudly proclaiming the Oneness of Allah, and repeatedly extolling Him as One, the Best, the Greatest - Rasoolullah صلی اللہ علیہ وسلم turned to them and said: Don’t do it so high. For that particular journey it was required that they should do it in their hearts and understand what they are saying. He said: Your voice cannot reach the seven heavens, but your heart’s voice can, because Allah knows it. It does not have to be raised to the seventh sky. But Allah descends upon your heart and makes it a seventh sky.

So this is the general instruction to Khuddam, and I am worried about it, that we have a long, long way to go. I hope, with this short address, I should end this speech and pray for all of you who are participating here, that you listen to all my instructions of the past and the future, and try to act upon them. Allah bless you all, may you return home safely, and your journey would be safer if you set your heart with Allah, and Allah keeps your heart with Him. Then, whatever happens, you will go straight to God and be received in His Arms like a child is received back in the arms of her mother. Allah bless you all.

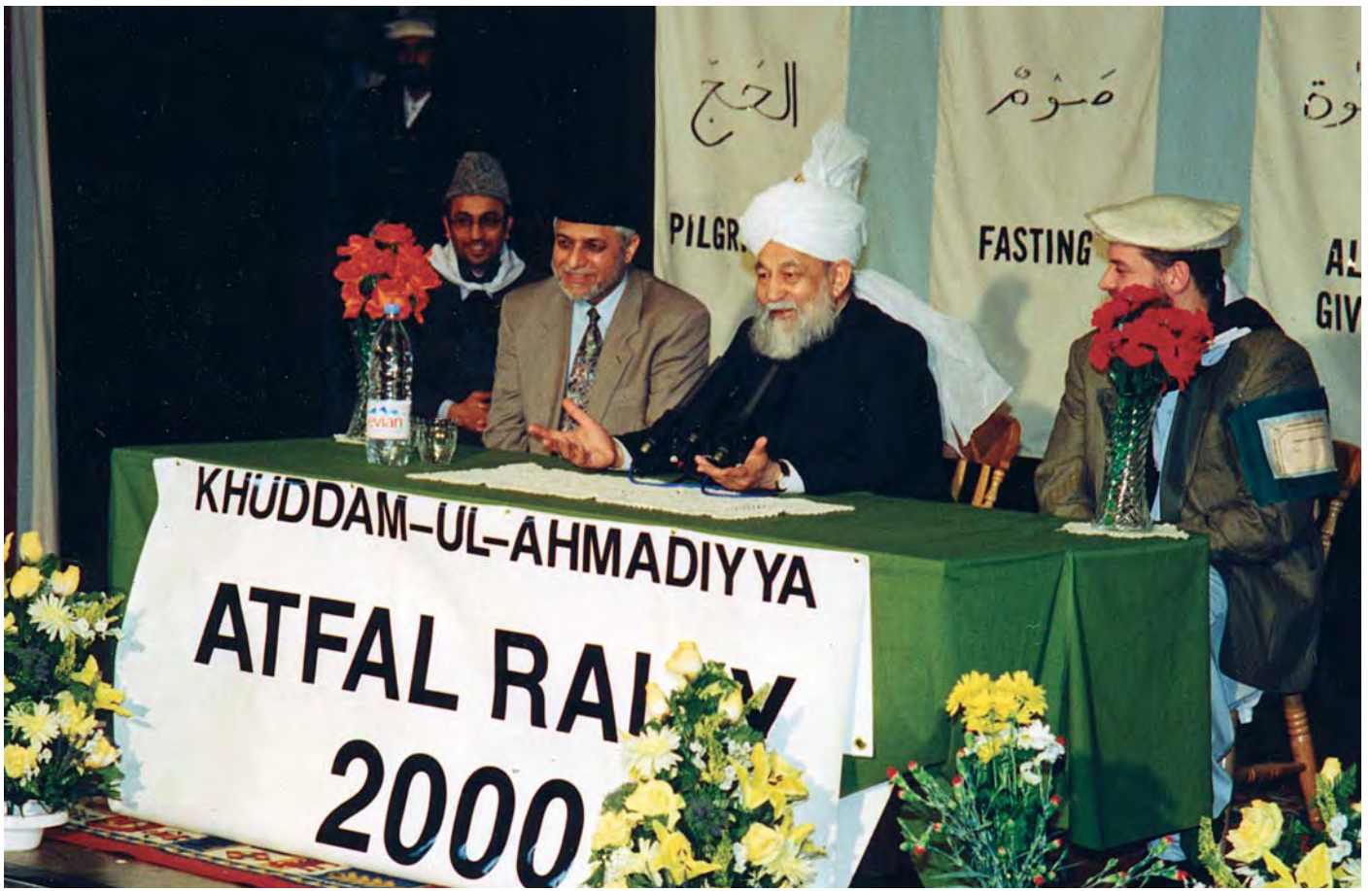


کہا کہ ہاں اس کو بھی بلا لو۔ چنانچہ اس کو بلا یا گیا۔ وہ آگیا۔ جب وہ مریض کے بستر کے پاس کھڑا تھا تو اُس نے دیکھا عزرائیل مریض کے پاؤں کی طرف کھڑا ہے۔ چنانچہ حکیم نے مریض کو کہا کہ یہ پڑیا دوائی کی کھالیں۔ ایک دو دن میں انشاء اللہ ٹھیک ہو جائیں گے۔ فکر نہ کریں۔ چنانچہ وہ مریض ایک دو دن میں صحت یاب ہو گیا۔ اور اس کے بعد تو اس کی شہرت خوب پھیل گئی اور امیر لوگ بھی اس سے علاج کروانے لگے۔ اور اس کی بہت آمدنی ہو گئی۔ اور اس نے بہت سی کوٹھیاں اور محلات اپنے لئے تعمیر کروائے اور خوش خوش رہنے لگا۔ کیونکہ وہ اب بہت امیر ہو گیا تھا اور غربت جاتی رہی۔ اس طرح ایک عرصہ گزر گیا۔

☆ ایک موقع پر حضور اقدس نے یہ واقعہ سنایا تھا جامعہ احمدیہ ربوہ (پاکستان) میں طالب علمی کے زمانہ میں طالب علموں کا ایک گروپ 35 میل پیدل سفر پر گیا جس میں حضرت اقدس بھی شامل تھے۔ جب یہ 35 میل پیدل سفر کر کے واپس ربوہ پہنچے تو عشاء کی نماز کا وقت تھا۔ پورے گروپ نے نماز باجماعت پڑھنی شروع کی۔ پہلی رکعت تو ٹھیک پڑھی لیکن جو نہی سجدہ میں گئے۔ تو پیدل سفر کی تھکاوٹ اتنی زیادہ تھی کہ سجدہ میں ہی سب لوگ سو گئے۔ ساری رات سوئے رہے۔ جب صبح کی نماز کا وقت ہوا تو سب سے پہلے حضور اقدس کی آنکھ کھلی۔ پھر آپ نے سب کو نماز کے لئے جگا دیا۔

ایک دن عجیب ماجرا گزرا کہ وہ لیٹا ہوا تھا کہ اُس نے عزرائیل فرشتہ کو دیکھا کہ وہ اس کے بستر کے پاس کھڑا ہے مگر سر ہانے کی طرف۔ وہ یہ دیکھ کر بہت گھبرایا اور جلدی سے اپنا سر دوسری طرف کر لیا۔ اس پر عزرائیل فرشتہ پھر اس کے سر ہانے کی طرف آگیا۔ لیکن میراثی نے جلدی سے پہلی طرف اپنا سر کر لیا اور ساتھ ہی فرشتہ بھی پہلی طرف آگیا۔ اس کے بعد تو دیکھنے والوں کے لئے ایک عجیب تماشا نظر آنے لگا کہ میراثی بار بار اپنے سر کا رخ بدل رہا ہے۔ لوگوں کو فرشتہ تو نظر نہیں آتا تھا۔ جب میراثی کے بیٹوں نے یہ دیکھا تو سمجھے کہ اُن کے باپ کا دماغ خراب ہو گیا ہے۔ میراثی کو سب نے مل کر میراثی کو پکڑ کر رسیوں





چنانچہ میراثی نے درخواست کی کہ بتائیں۔ فرشتہ نے میراثی کو کہا کہ تم حکیم بن جاؤ اور جب تم کسی مریض کو دیکھو گے تو میں بھی وہاں آ جاؤں گا اور اگر تو میں مریض کے پاؤں کی طرف کھڑا ہوا تو وہ مریض شفا پا جائے گا اور تم مریض کو اور اس کے رشتہ داروں کو بتادینا کہ فکر نہ کرو انشاء اللہ ٹھیک ہو جائے گا۔ اور اگر میں مریض کے سرہانے کی طرف کھڑا ہوں گا تو سمجھ لینا کہ وہ نہیں بچے گا۔

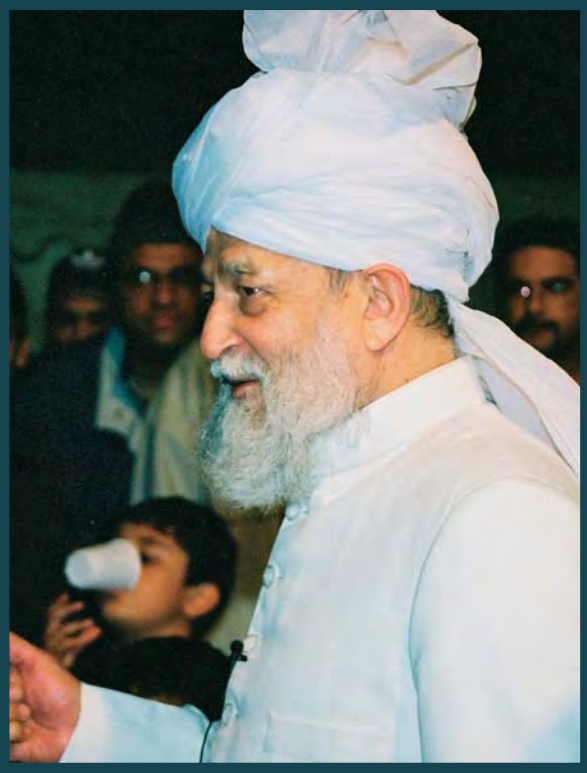
چنانچہ میراثی نے اعلان کر دیا کہ وہ حکیم بن گیا ہے اور مریضوں کے لئے اس سے دوائی حاصل کی جاسکتی ہے۔ اس طرح مریض اس کے پاس علاج کی خاطر آنے شروع ہو گئے اور اس نے ان کا علاج کرنا شروع کر دیا۔ اور اگر عزرائیل فرشتہ مریض کے پاؤں کی طرف کھڑا ہوتا تو وہ بڑے یقین کے ساتھ مریض اور اس کے رشتہ داروں کو کہہ دیتا کہ فکر نہ کرو، یہ دوائی کھا لو تو انشاء اللہ تم ٹھیک ہو جاؤ گے۔ اور وہ مریض ٹھیک ہو جاتے تھے۔ اس طرح آہستہ آہستہ اس کی خوب شہرت پھیلنے لگی اور بہت دور دور سے بھی اس کے پاس علاج کی غرض سے لوگ آنے لگے اور خوب آمد ہونے لگی۔

ایک دفعہ گاؤں کا بہت بڑا آدمی جو بہت مالدار تھا وہ بیمار ہو گیا۔ اور سب علاج کروائے مگر ٹھیک نہیں ہوتا تھا۔ اور بہت زیادہ بیمار تھا اور بہت تنگ پڑا ہوا تھا۔ کسی نے کہا کہ فلاں نیا حکیم بھی ہے اس کا علاج بھی کر دیکھیں۔ تو مریض نے

کے ساتھ لے کر پھر تاپے اور لوگوں کو سیر کراتا ہے۔ تو یہ دو بچے اس طرح بیٹھے کہ ایک کو بان سے آگے اور دوسرا کو بان سے پیچھے بیٹھا۔ اونٹ کے مالک نے بچوں کو کہا کہ اونٹ کو اچھی طرح پکڑ لیں اور اونٹ جب اٹھے لگا تو پہلے اونٹ نے کچھلی ٹانگیں سیدھی کیں تو اگلے بچے نے شاید اچھی طرح اونٹ کو پکڑا نہیں ہوا تھا وہ اونٹ سے آگے گر پڑا۔ یہ دیکھ کر پچھلا بچہ کھلکھلا کر ہنس پڑا۔ ابھی وہ ہنس ہی رہا تھا کہ اونٹ نے اپنی اگلی ٹانگیں سیدھی کیں تو پچھلا بچہ بھی پیچھے کی طرف گر گیا اور اس کی ہنسی بھی ساتھ ہی بند ہو گئی۔

☆ ایک لطیفہ حضور اقدس نے ایک موقع پر بیان فرمایا کہ ایک میراثی کو کسی نے بتایا تھا کہ میکائیل رزق کافرشتہ ہے۔ میراثی بہت غریب آدمی تھا سو پتے لگا کہ اگر کبھی میکائیل فرشتہ سے ملاقات ہو جائے تو میں رزق میں فراخی کے لئے درخواست کروں۔ چنانچہ میراثی نے اللہ تعالیٰ کے حضور دعا کرنی شروع کر دی کہ یا الہی مجھے میکائیل سے ملائے، باقی بات میں خود کر لوں گا۔ وہ کافی عرصہ یہ دعا کرتا رہا اور آخر ایک دن اس کو ایک فرشتہ نظر آیا مگر وہ میکائیل کی بجائے عزرائیل فرشتہ تھا۔ میراثی نے کہا کہ میں نے تو میکائیل فرشتہ سے ملنے کی دعا کی تھی مگر عزرائیل فرشتہ آ گیا ہے۔ تو فرشتہ نے جواب دیا کہ تمہیں کیا فرق پڑتا ہے کہ کونسا فرشتہ آ گیا ہے۔ تمہیں تو رزق چاہیے اس کام میں تمہیں طریق بتادیتا ہوں۔





## حضرت خلیفۃ المسیح الرابع کے بیان فرمودہ کچھ لطیفے اور مزاحیہ واقعات

(مرسلہ: خواجہ رشید الدین قمر)

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے مختلف مواقع پر بعض لطائف اور دلچسپ واقعات بھی بیان فرمائے۔ ان میں سے انتخاب ذیل میں ہدیۂ قارئین ہے:

☆ ایک لطیفہ حضورؐ نے سنایا تھا کہ ایک شخص بیرون ملک سفر پر جا رہا تھا تو اُس نے اپنے ایک رشتہ دار سے کہا کہ جب تک میں باہر ہوں میرے کتے کو اپنے پاس رکھ لو۔ اُس نے کہا کہ ٹھیک ہے۔ کئی ماہ گزر گئے تو ایک دن اس کو خیال آیا کہ فون کر کے پتہ کروں کہ کتے کا کیا حال

ہے؟ چنانچہ اُس نے اپنے رشتہ دار کو فون کیا اور پوچھا کہ کتے کا کیا حال ہے؟ اُس نے فوراً جواب دیا کہ وہ تو مر گیا ہے۔ یہ سُن کر اُس شخص کو سخت دھچکے سا لگا۔ کہنے لگا کہ تم نے اتنی بُری خبر اتنی تیزی میں کیوں دیدی، آہستہ آہستہ خبر دینی تھی۔ اُس نے پوچھا کہ تم ہی بتاؤ کہ میں یہ تمہیں کیسے خبر دیتا؟ اُس نے جواب دیا تم پہلے یہ بتاتے کہ کتنا چھت پر چڑھ گیا تھا۔ وہاں سے بد قسمتی سے گر پڑا اور زخمی ہو گیا تھا۔ اس کا علاج ہو رہا ہے۔ اگلے دن فون کرتا تو بتاتے کہ اس کی حالت بہت نازک ہے۔ لیکن بہر حال اُس کا علاج ہو رہا ہے۔ اُس سے اگلے دن بتاتے کہ افسوس ہے کتے کا جو علاج ہو سکتا تھا کیا مگر وہ مر گیا ہے۔ اُس نے کہا کہ اچھا آئندہ ایسا ہی کرونگا۔ کچھ عرصہ اس کے بعد گزر گیا اور پھر ایک دن اُسے خیال آیا کہ پتہ کروں کہ اس کے عزیز رشتہ داروں کا کیا حال ہے؟ چنانچہ اُس نے فون کیا اور پوچھا کہ والدہ صاحبہ کا کیا حال ہے؟ اُس نے جواب دیا کہ وہ چھت پر چڑھ گئی ہیں!

☆ حضور اقدس نے ایک موقع پر سیر کے دوران جمیل پر یہ لطیفہ سنایا کہ ایک مولوی صاحب کسی گاؤں میں رہتے تھے اور لوگ اُن سے تاریخ پوچھا کرتے تھے کہ آج کیا تاریخ ہے۔ کیونکہ انہوں نے کچھری جانا ہوتا تھا یا اور کوئی اسی قسم کا ضروری کام ہوتا تھا۔ مولوی صاحب نے تاریخ معلوم کرنے کا یہ طریق اختیار کیا ہوا تھا کہ وہ روزانہ ایک گھرے میں (جو عموماً تو پانی رکھنے کے لئے استعمال ہوتا

☆ ایک واقعہ حضور اقدسؐ نے ایک موقع پر سنایا کہ کراچی (پاکستان) کے سمندر پر لوگ سیر کرنے جاتے ہیں تو ان کی تفریح کے لئے وہاں اونٹ موجود ہوتے ہیں جن پر سوار ہو کر لوگ سمندر کے کنارے پر سیر کرتے ہیں۔ ایک دفعہ دو بچے سیر کی خاطر اونٹ پر بیٹھے۔ ظاہر ہے کہ جب اونٹ بیٹھے ہوتے ہیں تو لوگ اُن پر بیٹھ جاتے ہیں تب اونٹ اُٹھ کر کھڑا ہو جاتا ہے اور اونٹ کا مالک اس کو رسی





ماحققہ ایک کمرہ میں کھڑا ہے۔ مسجد بھر جائے تو نمازی یہاں بھی آجاتے ہیں۔ نماز ہو رہی ہے۔ یہ نو عمر نمازی اپنے رب کے دربار میں بڑے ہی خشوع و خضوع سے دست بدعا ہے۔ شدت غم سے چشم پُر آب ہے۔ اپنے خالق سے کوئی التجا کر رہا ہے میں یہ نظارہ بھلاؤں بھی تو نہیں بھول سکتا۔ چھیالیس برس ہونے کو آئے یوں لگتا ہے جیسے یہ کل کی بات ہو۔ سوچتا ہوں اس بچے کے اخلاص اور درد اور غم کوئی ایسی سچائی اور غیر معمولی صداقت ضرور جگمگا رہی ہوگی جس کی وجہ سے میں یہ دلکش نظارہ ایک لمحے کے لئے بھی ذہن سے محو نہیں کر سکا۔“

اللہ تعالیٰ حضورؐ کی پاکیزہ روح پر اُس سے بہت بڑھ کر اپنے پیار کی نظر ڈالتا رہے اور آپؐ کے درجات کو بلند تر فرماتا چلا جائے جس محبت اور درد کے ساتھ آپؐ بنی نوع انسان پر شفقت کی نظر ڈالتے تھے اور انسانیت کی خدمت میں ہمہ وقت کوشاں رہتے تھے۔

کر نہایت استقلال اور صبر سے گزارا۔ ان مخلصانہ قربانیوں نے آپؐ کے اندر بے شمار اعلیٰ صفات پیدا کر دیں۔

## والدہ کی خدمت

### اور ان کی وفات پر صبر

اپنی والدہ کی لمبی بیماری کے دوران آپؐ نے جس طرح راتوں کو اٹھ اٹھ کر والدہ کی خدمت کی وہ تمام احمدی بچوں کیلئے ایک قابل رشک نمونہ ہے۔ امتحانات قریب ہونے کے باوجود آپؐ اپنی ماں کی تکلیف دہ آواز سن کر بار بار اپنی کتابوں کو ایک طرف پھینک کر ماں کو رات دیر تک دبایا کرتے۔ افسوس کہ وہ عظیم ماں زیادہ دیر زندہ نہ رہ سکیں اور جس ہیرے کو انہوں نے بڑی قربانیوں سے تراشا تھا، اس کو اپنی زندگی میں پوری طرح چمکتے ہوئے نہ دیکھ سکیں۔ والدہ کی بے وقت وفات کا صدمہ آپؐ کیلئے کسی قیامت خیز حادثہ سے کم نہ تھا مگر سب کچھ کمال صبر سے برداشت کیا۔

اگرچہ ماں کی وفات کا غم تو بے انتہا تھا مگر اس کا اظہار کیسے کیا۔ محترم صاحبزادہ مرزا مظفر احمد صاحب فرماتے ہیں:

”میری چشم تصور دیکھ رہی ہے کہ ایک چھوٹا سا بچہ مسجد مبارک سے





روپے سے بھی کم تھا۔ آپ کے اس پاکیزہ جذبہ کی قدر کرتے ہوئے آپ کی والدہ محترمہ نے باوجود مالی تنگی کے خود ہی جیب خرچ میں اضافہ کر دیا تاکہ آپ مالی قربانی کے وعدہ کو پورا کر سکیں۔ آپ نے اپنی والدہ کے اس احسان کو ہمیشہ یاد رکھا۔ فرماتے ہیں: ”میں سمجھتا ہوں کہ والدہ محترمہ نے جو عظیم احسانات ہم پر کئے ان میں سے ایک یہ بھی ہے کہ انہوں نے ہمیں اپنے پاس سے کچھ دینے کے عمل اور اس کی لذت سے روشناس کرا دیا اور قربانی کے اس عمل میں شرکت کا موقع بہم پہنچایا۔ بچپن کے اس تجربہ کی برکت تھی کہ ہمارے اندر قربانی اور ایثار کا جذبہ پیدا ہو گیا اور ذرا بڑے ہوئے تو ہمارے اندر ایثار اور قربانی کی یہ صلاحیت پروان چڑھ چکی تھی اور ہم انشراح صدر اور دلی خوشی کے ساتھ قربانی کے لئے اپنے آپ کو آمادہ پاتے تھے۔“

آپ کا تمام تر خاندان دین حق اور احمدیت کے لئے مسلسل جانی و مالی قربانیاں کر رہا تھا۔ اس دور میں بعض اوقات گھر میں انتہائی سادہ سالن روٹی پکتی۔ کبھی محض ٹینڈوں اور کدوے شوربہ میں مزید پانی ڈال کر لسا کر لیا جاتا جس کا کھانا خاص طور پر بچوں پر بڑا گراں گزرتا۔ یہی حال کپڑوں کا تھا۔ پہننے کے جوڑے تعداد میں بہت کم تھے۔ ایک دفعہ طاہر احمد کو شلوار کے اوپر بغیر قمیص کے محض اچکن پہن کر سکول جانا پڑا۔ قربانیوں کا یہ دور طاہر نے اپنے تمام بزرگوں کے ساتھ مل

”جب نماز پڑھ لیتا تو نہیں دیکھتا کہ امی کا چہرہ و فور مسرت سے متمنا تھا اور مجھے بھی تسکین ہوتی۔ پھر مجھے اکثر کہتیں طاری! قرآن کریم کی بہت عزت کیا کرو۔“ (الفضل 14 اپریل 1944ء)

”امی کے یہ الفاظ مجھے کبھی نہ بھولیں گے اور وہ وقت بھی کبھی نہ بھولے گا کہ جب ایک دفعہ امی کی آنکھیں غم سے ڈبڈبائی ہوئی تھیں۔ آنسو چھلکنے کو تیار تھے اور امی نے بھرائی ہوئی آواز میں مجھے کہا طاری! میں نے تو خدا تعالیٰ سے دعا مانگی تھی کہ اے خدا مجھے ایک لڑکا دے جو نیک اور صالح ہو اور حافظ قرآن۔“

دیکھنے والے بیان کرتے ہیں کہ:

”طاہر اگرچہ اپنی والدہ محترمہ کا اکلوتا بیٹا تھا لیکن لاڈیاری نے نہ تو ضرورت سے زیادہ اسے دباؤ میں رکھا اور نہ بگاڑا۔ اگر ان کی کوئی شدید خواہش تھی تو صرف یہ کہ ان کا اکلوتا بیٹا طاہر بڑا ہو کر اسلام اور احمدیت کے آسمان پر چمکنے والے ستاروں کے جھرمٹ میں ایک درخشاں ستارہ بن کر چمکے۔“

## مالی قربانی کا گرانقدر جذبہ

جب حضرت مصلح موعودؑ نے تحریک جدید کی بھرپور تحریک کی تو آپؑ ابھی بچہ تھے لیکن آپؑ کے دل میں اس قدر جوش پیدا ہوا کہ اپنی طاقت سے بڑھ کر وعدہ لکھوا دیا۔ جو 5 یا 10 روپے تھا۔ ان دنوں آپ کا سالانہ جیب خرچ پانچ





کی پسندیدہ چیز دیجتنے۔ مگر آپ کیا دیں گے اس چیز کے لینے کے لئے تو آپ خود ان کے والد کے قدموں میں بیٹھے ہیں۔“ (سیرت تابعین اصحاب احمد۔ جلد سوم صفحہ 163)

## دیدار الہی

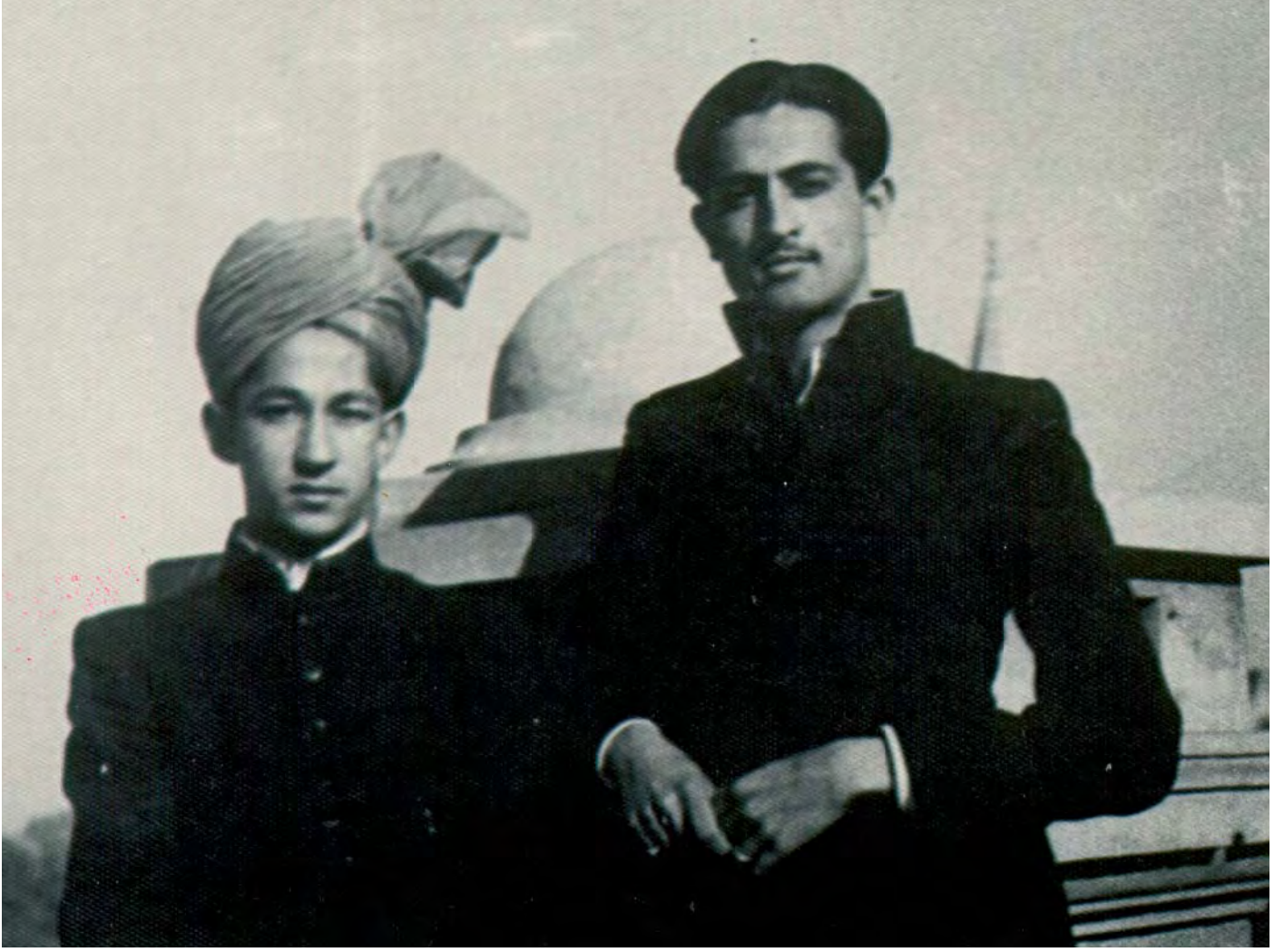
یہ واقعہ محض ایک اتفاق نہیں تھا۔ یہ کسی ماں کا بچہ کو رٹا رٹا جملہ نہ تھا بلکہ طاہر احمد واقعی اپنے رب کی تلاش میں دیوانہ وار کوشش میں مصروف تھے اور آخر آپ اپنی روشن منزل تک پہنچنے میں کامیاب ہو گئے۔ چنانچہ آپ فرماتے ہیں: ”یہ میری زندگی کا سخت ترین دن تھا۔ ایک کرب اور اضطراب کی کیفیت تھی جو اندر ہی اندر کھائے جا رہی تھی۔ ایک غیر مرئی اور غیر محسوس قوت پر ایمان لانا اور اس پر اپنی ساری زندگی کی نظری اور فکری عمارت تعمیر کرنا کوئی آسان کام نہیں تھا۔ یہ ایک چیلنج تھا جو درپیش تھا جس نے مجھے شدید خلجان میں مبتلا کر دیا۔ ایک عجیب اذیت ناک کیفیت تھی جس سے میں دوچار تھا۔ مجھے یقین تھا کہ اصولاً تو خدا کا وجود لازمی ہے لیکن حقیقتاً بھی وہ موجود ہے؟ اور اگر ہے تو کیا مجھے وہ اپنا چہرہ دکھائے گا؟“..... ”میں خدا کے حضور دعا کرتا اور کہتا کہ اے خدا! اگر تو موجود ہے تو مجھے تیری تلاش ہے۔ تو مجھے بتا کہ تو ہے۔ کہیں ایسا نہ ہو کہ میں بھٹک جاؤں۔ کیا مجھ پر اس گمراہی کی ذمہ داری تو نہیں ہوگی؟ اور پھر سوچتا کہ شاید ہو بھی۔ پھر میں دعا کرتا کہ اے خدا یہ ذمہ داری مجھ پر تو عائد نہیں ہونی چاہیے۔“

آپ کی بے قرار یوں کو دیکھ کر خدا تعالیٰ نے نہایت خوبصورت انداز میں آپ کو اپنے وجود کا یقین عطا کیا۔ یہ حیرت انگیز واقعہ آپ کے الفاظ میں اس طرح ہے: ”یہ خواب اور بیداری کے درمیان ایک قسم کی نیم غنودگی کی سی کیفیت تھی۔ میں نے دیکھا کہ ساری زمین سکڑ کر ایک گیند کی شکل اختیار کر گئی ہے۔ جس پر دور دور تک کسی جاندار مخلوق کے کوئی آثار نظر نہیں آتے۔ نہ زندگی کی چہل پہل ہے نہ ہی شہر ہیں نہ آبادیاں۔ غرضیکہ کچھ بھی تو نہیں۔ بس زمین ہی زمین ہے۔ کیا دیکھتا ہوں کہ اچانک زمین کا ذرہ ذرہ کاپٹنے لگا ہے اور ایک زمانے سے پکار پکار کر کہہ رہا ہے ہمارا خدا ہمارا خدا۔ ایک ایک ذرہ اپنے وجود کی علت غائی کا باواز بلند اعلان کر رہا تھا۔ ساری کائنات ایک عجیب قسم کی روشنی سے بھر گئی۔ ایک ایک ذرے اور ایک ایک ایٹم نے ایک سر اور تال کے ساتھ پھیلنا اور سکڑنا شروع کیا۔ میں نے محسوس کیا کہ ان کے ہمراہ میں بھی یہ الفاظ دوہرا رہا ہوں اور کہہ رہا ہوں ”ہمارا خدا ہمارا خدا۔“

## عظیم ماں کا عظیم سپوت

بڑی ہی بے انصافی ہوگی اگر اس خوبصورت واقعہ کے ساتھ میں اس عظیم ماں کا ذکر نہ کیا جائے جس نے اپنی دعاؤں اور اپنی محنتوں اور جدوجہد اور عملی نمونہ سے طاہر احمد کے دل میں محبت الہی کی چاٹ لگادی تھی۔ آپ فرماتے ہیں:





چپ چاپ اور خاموشی سے۔ اور دل ہی دل میں سوچا کرتے کہ کیا کبھی ان کے اندر بھی اتنا حوصلہ اور ہمت پیدا ہوگی کہ وہ اس قسم کی سزا کی تاب لا سکیں۔

آپ کے ایک ٹیوٹر بیان کرتے ہیں: ”ننھا طاہر اس عمر میں بھی بڑی توجہ سے قرآن (کریم) کی تلاوت کرتا اور دیکھنے والے کو صاف محسوس ہوتا کہ تلاوت کرتے وقت اسے دلی خوشی اور لذت محسوس ہو رہی ہے۔ ایسی خوشی کہ دیکھنے والا بھی اس سے متاثر ہوئے بغیر نہیں رہ سکتا۔ اگرچہ ننھا طاہر ایک کم سن بچہ تھا لیکن اس وقت بھی یوں لگتا تھا کہ اگر یہ بچہ دعا کرے تو دعا ضرور قبول ہوگی۔“

### پسندیدہ چیز! اللہ

طاری کے مطہر دل میں اس چھوٹی سی عمر میں اپنے اللہ کو پانے کی بے پناہ تڑپ تھی۔ گھر میں ماں باپ نے اللہ تعالیٰ کی محبت گویا گھوٹ گھوٹ کر پلائی تھی۔ محترم ڈاکٹر حشمت اللہ صاحب بیان فرماتے ہیں: ”ایک دن حضرت مولانا عبدالرحیم صاحب نیر نے اپنے خاص لب و لہجہ کے ساتھ کہ میاں طاہر احمد آپ نے یہ بات نہایت اچھی کہی ہے۔ جس سے میرا دل خوش ہوا ہے۔ میرا دل چاہتا ہے کہ میں آپ کو کچھ انعام دوں۔ بتلائیں آپ کو کیا چیز پسند ہے تو اس بچہ نے جس کی عمر اس وقت ساڑھے دس سال تھی بر جتہ کہا: ”اللہ“۔ نیر صاحب حیران ہو کر خاموش ہو گئے۔ میں نے کہا نیر صاحب! اگر طاقت ہے تو اب میاں طاہر احمد

طور پر کبڑی کا کھیل جو کشتی ہی کی ایک شکل ہے۔ اس میں دو ٹیمیں ایک دوسرے کو چھونے کی کوشش کرتی ہیں اور یہ کوشش بھی کہ پکڑی نہ جائیں۔ ایک اور کھیل بھی تھا جسے ایک طرح کا دیہاتی بیس بال کہا جاسکتا ہے۔“

### معصوم اور دلکش یادیں

اواکل عمر میں جب (حضرت مرزا) طاہر احمد کے بچپن کے دن تھے۔ انہیں اپنے ہم عمر دوستوں کے ہمراہ قادیان کے نواح میں گھومنے پھرنے کا بہت شوق تھا۔ ان کے دوست صرف مسلمان بچے ہی نہیں ہوا کرتے تھے۔ پاس ہی ہمسایوں میں ایک ہندو خاندان کی رہائش تھی جہاں طاہر میاں اور ان کے ہندو دوستوں نے مل کر لکڑی کے تختے جوڑ کر دونوں گھروں کے درمیان ایک نازک سا پل تعمیر کیا ہوا تھا جس پر سے گزر کر آنے جانے میں آسانی پیدا ہو گئی تھی۔

(حضرت) مولوی ظہور حسین (مرحوم) جو سوویت روس میں جانے والے پہلے احمدی مبلغ تھے۔ انہوں نے دو سال تک روس میں قید و بند کی صعوبتیں جھیلی تھیں۔ جہاں انہیں مار پیٹ کے علاوہ طرح طرح کی اذیتیں دی گئی تھیں جن کی وجہ سے ان کی پٹھ پر اب تک زخموں کے نشان تھے۔ کمن طاہر اور ان کے ساتھی کبھی کبھی اس بزرگ سے ملنے جاتے اور فرمائش کرتے کہ اپنی کمر کو ننگا کر کے دکھائیں اور یہ بچے پھر ٹنگلی باندھے ان کے زخموں کو غور سے تکتے رہتے۔





## گھڑ سواری

بچپن میں آپ گھڑ سواری کرتے ہوئے کئی دفعہ گرے اور چوٹیں بھی آئیں تاہم آپ ایک بہت اچھے سوار ثابت ہوئے۔ ایک ریٹائر فوجی نے جو رسالہ میں ملازم رہے تھے آپ کو پہلا اور آخری سبق اس سلسلہ میں یہ دیا کہ ”اپنے گھٹنوں کو گھوڑے کے جسم سے اس طرح زور سے پیوست کر دو کہ چھوٹا سا سکہ بھی اگر درمیان میں رکھ دیں تو پھسلنے نہ پائے۔“

حضور فرماتے ہیں: ”کام تو یہ مشکل تھا۔ لیکن میرے لئے یہ ایک طرح کی فطرت ثانیہ بن گیا۔ میں گھٹنوں کے بل گھوڑے کی کمر سے چسپاں ہو کر رہ جاتا۔ مجھے یاد نہیں کہ میں نے کب گھڑ سواری شروع کی۔ گھڑ سواری تو ان دنوں روزانہ کا معمول تھا۔ ایک دفعہ میں ایک نہایت عمدہ گھوڑی پر سوار تھا جو ٹریفک اور کثرت آمد و رفت سے قطعاً نامانوس تھی۔ میں سادگی میں اسے سڑک پر لے گیا جو نہی ایک بس آئی گھوڑی خوف کے مارے بدک گئی اور دھڑام سے گر گئی۔ خوش قسمتی سے میں بس کے نیچے آنے سے توفیق گیا لیکن اس حادثے کی یاد کے طور پر ایک نشان آج تک میرے بدن پر موجود ہے۔“

ہمارا سارا خاندان کھیل کا شوقین تھا۔ ہاکی، فٹ بال، کرکٹ اور ٹیبل ٹینس وہ کھیل تھے جو خصوصیت سے کھیلے جاتے تھے۔ کچھ کھیل ایسے بھی تھے مثال کے

باہر نکلا تو وہاں مجھے کوئی دیکھنے والا نہیں تھا۔ لہذا میری اس حرکت کی کسی کو کانوں کان خبر نہ ہوئی یہاں سے میں نے سیدھا اپنے خاندانی ڈاکٹر کا رخ کیا۔ وہ میرے ہاتھوں کی حالت دیکھ کر سنائے میں آگئے۔ ان کا اصرار تھا کہ ہاتھوں کی مرہم پٹی لازماً کی جانی چاہیے لیکن میں نے ڈاکٹر صاحب کو کسی نہ کسی طرح قائل کر ہی لیا کہ صرف مرہم ہی کافی رہے گا۔

اگرچہ ہاتھوں کے ان زخموں کو والدہ محترمہ سے چھپانا ایک ناممکن سی بات تھی لیکن میں اس ناممکن کو ممکن بنانے میں بھی کامیاب ہو گیا۔

امی بچوں سے بے حد لاڈ پیار کی قائل نہیں تھیں۔ خواہ بچے بیمار ہی کیوں نہ ہوں۔ ان کا عقیدہ تھا کہ بے جا لاڈ پیار بچوں کی شخصیت کو تباہ کر دیتا ہے۔ مجھے ملیریا یا بخار ہوتا جو ان دنوں ایک عام سی بات تھی تو میں اس بخار کی پروا نہ کرتا۔ بات بھی کچھ ایسی ہی تھی۔ قادیان میں ہر بچہ تین تین چار چار مرتبہ ملیریا یا بخار کا شکار ضرور ہوا کرتا تھا۔ یہی وجہ تھی کہ میں بیمار پڑتا تو کبھی کسی سے نہ کہتا کہ میری طبیعت خراب ہو رہی ہے۔ مجھے ڈاکٹر کے پاس لے چلو۔ کئی مرتبہ تو ایسا بھی ہوا کہ میں بخار کی شدت کے باعث بے ہوش ہو جاتا تو مجھے اٹھا کر گھر پہنچا دیا جاتا۔ ان دنوں یہ ایک خاص انداز فکر تھا جو ہمارے اندر کوٹ کوٹ کر بھر دیا گیا تھا یعنی یہ کہ ہمیں اوروں سے مدد مانگ کر انہیں بلا وجہ تکلیف دینے سے احتراز کرنا چاہیے۔





کنویں کی دیوار کا سہارا لیتے ہوئے کنویں میں اتر جاتے۔ میں اس نظارے کو دیکھ کر حیرت میں آجاتا۔ ایک دن یوں ہوا کہ جب سب لوگ چلے گئے اور کوئی دیکھنے والا نہ رہا تو میں نے چھلانگ لگا کر رے کو پکڑ لیا اور کنواں کھودنے والے مزدوروں کی طرح نیچے اترنے کے لئے کنویں کی دیوار کا سہارا ڈھونڈنا شروع کر دیا۔ لیکن میری ٹانگیں تو بہت ہی چھوٹی تھیں وہ کنویں کی دیوار تک کیسے پہنچتیں؟ نتیجہ ظاہر ہے میں بڑی تیزی سے نیچے گھسنا چلا گیا۔ یہاں تک کہ اپنی رفتار کو قابو میں رکھنا میرے بس کاروگ نہ رہا۔ رے کی رگڑ سے میری دونوں ہتھیلیوں کی کھال اتر گئی اور درد بھی اس قدر شدید ہوا کہ خدا کی پناہ!

میں نہیں چاہتا تھا کہ میری اس حرکت کی کسی کو خبر ہو اس لئے میں کنویں میں سے جلد سے جلد باہر نکلنا چاہتا تھا۔ مجھے بخوبی علم تھا کہ اگر مجھے غیر حاضر پا کر میری تلاش شروع ہو گئی اور مجھے کنویں کے اندر سے ڈھونڈ نکالا گیا تو میرے ساتھ کیا گزرے گی۔ مزدور تو رے پکڑ کر دیوار سے پاؤں کی ٹیک لگا کر آسانی سے باہر نکل آتے تھے۔ لیکن میرے لئے یہ ممکن نہ تھا۔ خوش قسمتی سے انہوں نے کنویں کی دیوار کے ساتھ ساتھ پاؤں جمانے کے لئے چھوٹے چھوٹے سوراخ کر دیئے تھے۔ چنانچہ رے کا سہارا لیتے ہوئے ان گڑھوں میں پاؤں جما کر میں کسی نہ کسی طرح کنویں سے باہر نکلنے میں کامیاب ہو گیا۔ شکر ہے جب میں کنویں سے

میں چھلانگیں لگ رہی ہیں۔ غرضیکہ کون سی طفلانہ حرکت ہے جو نہ کی ہو۔ جب آم اور جامن پکنے پر آتے تو ہم میں سے ایک لڑکا درخت پر چڑھ کر پھل سے لدی ہوئی شاخیں ہلاتا۔ ہم جو نبی گرے ہوئے پھل پکڑنے کے لئے جھپٹتے تو ہم کسی اور بچے کے اینٹ روڑوں کی زد میں بھی آجاتے جو ہماری طرح اپنے طور پر مصروف عمل ہوتا۔ کم از کم میری تو کوئی بار ایسے اینٹ روڑوں سے ملاقات ہوئی۔

جب بچوں کو جیب خرچ ملتا تو بنگائے کی سی صورت پیدا ہو جاتی۔ شروع شروع میں جیب خرچ کی شرح ایک آنہ فی ہفتہ مقرر تھی۔ یہ رقم بے حد قلیل تھی۔ مجبوراً ہم سب جیب خرچ کو ایک جگہ اکٹھا کر لیتے اور اس رقم سے بھنی ہوئی مونگ پھلی یا بھنے ہوئے تلوں والی کڑا کے دار ریوڑیاں خریدی جاتیں۔ اس اجتماعی سودے کی باقاعدہ تقسیم ہوتی اور ہم میں سے ہر ایک کو حصہ رسدی کچھ نہ کچھ مل ہی جاتا اور جو حصہ بچ جاتا اسے ہوا میں اچھال دیا جاتا اور ہم سب اس پر جھپٹ پڑتے۔ بڑا ہی مزہ آتا۔“

فرماتے ہیں: ”بچپن کی اس ماردھاڑ کے نشانات آج تک ناگوں پر موجود ہیں۔ مجھے سب سے خطرناک چوٹ اس وقت آئی جن دنوں ہمارے گھر کے پاس ہی ایک کنواں کھودا جا رہا تھا۔ میں کنواں کھودنے والے مزدوروں اور کارکنوں کو کام کرتے ہوئے دیکھتا۔ وہ رے کی مدد سے جھولا جھولتے ہوئے اپنے پاؤں سے





کیا کہا جا رہا ہے۔ یعنی مصنف کی بات مجھ تک پہنچ ضرور جاتی تھی اور اس طرح پوری کتاب کا باقی ماندہ حصہ سمجھنے میں کچھ آسانی بھی ہو جاتی تھی لیکن واقعہ یہی ہے کہ میں کبھی بھی معرکے کا طالب علم نہیں رہا۔ مثال کے طور پر میری سائنسی تعلیم ہی کو لے لیجئے۔ جہاں تک روایتی امتحانات میں اعلیٰ کامیابی کا تعلق ہے مجھے اس طرف تو کوئی رغبت تھی ہی نہیں۔ ہاں یہ الگ بات ہے کہ سائنس سے متعارف ہونے کے بعد مجھ پر نئے سے نئے امکانات کے دروازے کھل گئے۔ میں سائنس کی غیر نصابی کتب کو بڑے ہی انہماک سے پڑھتا۔ علم کی ایک بھوک تھی جو چین سے بیٹھنے نہیں دیتی تھی۔ میں اپنے علم کے آفاق کو نہ صرف وسعت دینے کی کوشش میں لگا رہتا بلکہ اس کوشش سے لطف اندوز بھی ہوتا لیکن اس علمی کاوش کو نصابی یا امتحانی علم کہنا مناسب نہیں ہوگا۔ یعنی ایسا علم جو صرف ڈگریوں اور ڈپلوموں تک محدود ہو کر رہ جائے۔ مجھے تو بس ایک ہی تڑپ اور لگن تھی کہ کسی نہ کسی طرح علم کی پیاس کو بجھاتا چلا جاؤں۔

### تجسس اور استعجاب

آپ خود فرماتے ہیں: ”بچپن میں مجھ میں تجسس اور استعجاب کا مادہ کوٹ کوٹ کر بھرا ہوا تھا۔ میں دوسرے ہم عمروں کو کچھ کر گزرنے کا چیلنج اکثر دیا کرتا تھا اور یہ تو آئے دن کا مشغلہ تھا کہ کبھی کوئی دیوار پھلانگی جا رہی ہے کبھی کمروں

ایسے موقعوں پر بھی ہنسی نہیں روک سکتے تھے جب ہنسنا اتنا مناسب نہیں سمجھا جاتا مثلاً جب کوئی بچہ کسی گڑھے کو پھلانگنے کی دھن میں دھڑام سے کچڑ میں چا پڑے یا کسی چھابڑی فروش کی چھابڑی اچانک زمین پر آ رہے۔

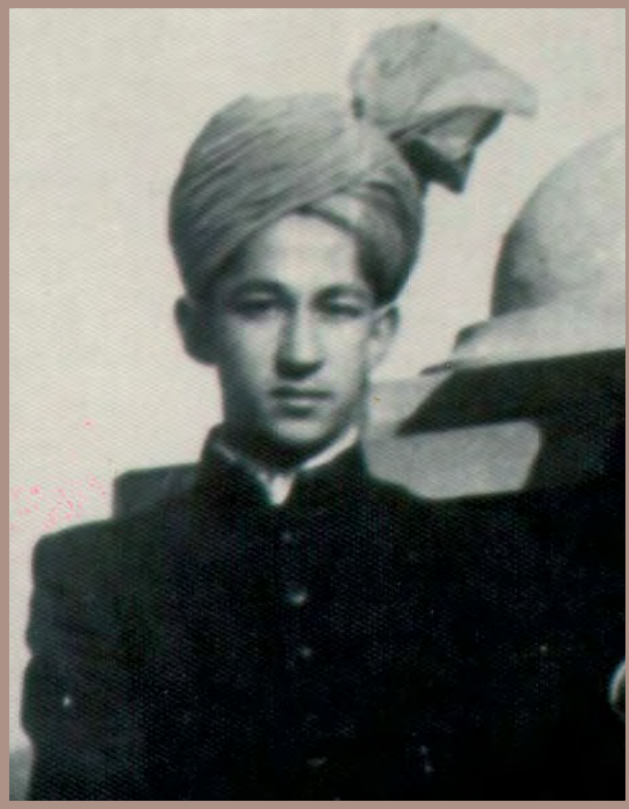
### علم کی بھوک

صاحبزادہ طاہر احمد کی باندھن طبیعت کے پیش نظر ان کے لئے ہر وقت کوہ و قار اور سنجیدگی کا مجسمہ بنے رہنا کوئی آسان کام نہ تھا اور جہاں تک سکول کی تعلیم کا تعلق ہے وہ اس میں اگر سب سے آگے نہیں تو سب سے پیچھے ضرور تھے۔ وہ خود بیان کرتے ہیں: ”میری والدہ محترمہ نے فرمایا میں چاہتی ہوں کہ تم ڈاکٹر بنو لیکن میں بالکل ڈاکٹر نہیں بننا چاہتا تھا۔ اگرچہ ان کے احترام میں میں نے ڈاکٹر بننے کی کوشش ضرور کی اور ڈاکٹر کے مضامین میں داخلہ لیا۔ لیکن شروع دن سے اس میدان میں کوئی خاص کامیابی حاصل نہ کر سکا۔ بلکہ اپنی کلاس میں تو میں کمزور ترین طالب علم ہی ثابت ہوا۔ میں سمجھتا ہوں کہ میری شخصیت کی تشکیل میں رسمی تعلیم نے کوئی موثر کردار ادا نہیں کیا بلکہ حقیقت تو یہ ہے کہ کوئی کردار ادا کیا ہی نہیں۔ قصہ یہ تھا کہ اچھے نمبر حاصل کرنے کے لئے نہ تو میں کتابی کیڑا بن سکتا تھا اور نہ ہی صفحوں کے صفحے رٹ سکتا تھا۔ میں تو کتابوں میں سے بس یونہی ایک سرسری نظر ڈال کر گزر جایا کرتا تھا۔ میں مفہوم کو سمجھ ضرور لیتا تھا اور جانتا تھا کہ



# پاکیزہ بچپن

(مرتبہ: فرخ سلطان)



۱۹۲۲ء میں حضرت خلیفۃ المسیح الثانی کی تیسری شادی حضرت مریم بیگم صاحبہ سے شادی ہوئی جو بعد میں حضرت سیدہ ام طاہر کی کنیت سے معروف ہوئیں۔ ان کے ہاں حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ کی پیدائش ۱۸ دسمبر ۱۹۲۸ء کو قادیان میں ہوئی۔ یہ دن یوں بھی خوشیوں سے بھرپور تھا کیونکہ آج امرتسر سے قادیان کے لئے ریل گاڑی کی سروس کا افتتاح ہونا تھا۔ پینتیس میل دور امرتسر کے شہر سے پہلی دفعہ ریلوے ٹرین قادیان آرہی تھی۔ کئی عمر رسیدہ لوگ تو فرط شوق سے بے قرار ہو کر امرتسر جا پہنچے تھے تاکہ اس افتتاحی ٹرین پر سوار ہو کر اس تاریخی سفر میں حصہ لے سکیں۔ چونکہ اب کیوں اور گھوڑے

ہے بچے کی صحت اور طاقت کو برقرار رکھنے کے لئے اس کی والدہ بھی رات دن بیقرار رہتی تھیں۔ جب بچے کا دودھ چھڑایا گیا تو اس کی دایہ اسے روزانہ ایک فارم پر لے جایا کرتی تھی جہاں بھینس کے تھنوں سے دودھ کی دھار براہ راست سیدھی بچے کے منہ تک پہنچ جاتی۔ یہ دودھ تازہ اور نیم گرم بھی ہوتا اور لذیذ اور نشوونما کے لئے مفید بھی۔ ایک فائدہ یہ بھی تھا کہ یہ دودھ ہر قسم کے بیرونی آلائش سے پاک اور محفوظ بھی ہوتا تھا۔

## شگفتہ مزاج بچہ

نھما طاہر بچپن میں بہت کم بیمار ہوا۔ جماعت احمدیہ کے بڑے بوڑھوں کو آج تک اس کے قہقہے، چلبلا پن اور معصوم شرارتیں یاد ہیں۔ وہ ایک ہنس لکھ اور شگفتہ مزاج بچہ تھا۔ بات بات پر ہنسی مذاق کا دلدادہ۔ ہر آن اپنے ہم عمروں سے فٹ بال کھیلنے پر کمر بستہ اور ہمہ وقت انہیں مقابلے کا چیلنج دینے کے لئے بے قرار۔ تنگی دیوار پر چلنے کا مقابلہ ہو یا موسم برسات میں پانی سے پڑ گڑھے پھلا گئے کا شغل، سکول کے اندر باہر اپنی ننھی معصوم حرکتوں میں اپنے ہم جویوں سے آگے نکلنے کی اُمنگ ہو یا پھر کسی استاد سے ہلکی پھلکی چھیڑ چھاڑ کی کوشش جو خفا کرنے کی بجائے مسکرانے پر مجبور کر دے اور پھر قہقہوں پر قہقہے۔ یہاں تک کہ کسی ہم عمر بچے کی ناکام چھلانگ پر بھی بے اختیار ہنس دینا۔ وہ خود کہتے ہیں کہ ہم تو کبھی کبھی

گاڑیوں کی پہلی سی ضرورت باقی نہیں رہی تھی اس لئے یکے بانوں کے علاوہ کبھی سمجھتے تھے کہ ریل گاڑی کی آمد ایک خوش آئند انقلاب ہے اور قادیان کی جماعت ہی نہیں بلکہ ساری جماعت احمدیہ ایک نئے دور میں داخل ہونے والی ہے۔ کیونکہ اب قادیان کی زیارت کے لئے آنے والے بآسانی قادیان آجاسکیں گے اور جماعت کی تبلیغی سرگرمیاں پہلے سے کہیں زیادہ وسعت اختیار کر جائیں گی۔ خوشی کی اس تقریب میں بہت سے بچے بھی شامل تھے۔ ان میں (صاحبزادہ) مرزا مظفر احمد صاحب بھی تھے جو بڑے ہو کر پاکستان کے وزیر خزانہ اور عالمی بینک کے ڈائریکٹر بنے۔ وہ بیان فرماتے ہیں: ”اس موقع پر ہم بچوں میں بھی ایک عجیب قسم کا جوش و خروش پایا جاتا تھا۔ مجھے خوب یاد ہے کہ ریل کی آمد کی وجہ سے ہی نہیں ہمارے بزرگ ایک اور وجہ سے بھی بے حد خوش تھے اور وہ یہ تھی (حضرت) خلیفہ ثانی کے ہاں عین اسی دن ایک بچے کی پیدائش ہوئی۔ (حضرت سیدہ) ام طاہر کو اللہ تعالیٰ نے دو بیٹیوں امتہ الحکیم اور امتہ الباسط سے نوازا ہوا تھا۔ ان کا ایک بیٹا صغر سنی ہی میں وفات پا چکا تھا۔ اس لئے انہیں بیٹے کی شدید خواہش تھی۔ اس نو مولود کی پیدائش بھی اللہ تعالیٰ کے خاص فضل کا ایک نشان تھی۔“

طاہر ایک صحت مند اور خوبصورت بچہ تھا۔ جس کی آنکھیں گہری بھوری اور بال باریک اور سیاہ تھے۔ ناک ستوال لیکن ذرا خم دار تھی۔ جیسا کہ ماڈل کا خاصہ





(فلاح الدین) میرے کمرے کی دیوار کی طرح ہے، میں جب بھی باہر نکلتا ہوں تو سامنے کھڑا ہوتا ہے۔

جب حضورؐ کا حکم ہو گیا کہ کام شروع کرو تو میں نے پوچھا کہ حضورؐ میں کیا کام شروع کروں؟۔ حضورؐ نے فرمایا کہ منی کیب (Mini Cab) کا کام شروع کرو اور بلڈنگ کا سائینڈ بزنس رکھو۔ الحمد للہ، الحمد للہ۔ حضورؐ کی دعاؤں سے میرے کام میں برکت پڑی اور مسائل حل ہو گئے۔ تو میرا مشورہ یہ ہے کہ اگر آپ نے خلیفہ وقت سے کوئی صلاح مانگی ہے، چاہے وہ کسی کام کے بارہ میں ہو یا شادی وغیرہ کے بارہ میں تو پھر اس صلاح کو مانیں، اسی میں برکت ہے اور کامیابی ہے۔ ہاں اگر آپ دعا کے لئے کہیں تو وہ الگ بات ہے لیکن اگر آپ صلاح مانگیں تو پھر اس کو مانیں۔ میری زندگی کا یہی سبق مجھے ملا ہے۔







ایک دفعہ ہم جرمنی سے واپس آرہے تھے۔ میں ڈرائیو کر رہا تھا۔ رات کے دو بج رہے تھے۔ مجھے بہت سخت نیند آرہی تھی۔ تو میں نے حضورؐ سے پوچھا کہ حضورؐ ریڈیو لگا لوں۔ حضورؐ فرمانے لگے کہ کچھ فائدہ ہوگا؟ میں نے کہا کہ حضورؐ طبیعت ذرا Fresh ہو جاتی ہے۔ تو حضورؐ فرمانے لگے کہ لگا لو۔ حضورؐ کا مطلب یہ تھا کہ اگر کسی چیز کا فائدہ زیادہ ہے تو اس کے استعمال میں کوئی حرج نہیں ہے۔ اور بہت ساری باتیں ہیں جن سے میں نے سبق سیکھا۔ یہ سب انعام اور تحفے حضورؐ کی مہربانیاں اور عنایتیں ہیں۔ جب بھی آپ کہیں سفر پر جاتے امریکہ، جرمنی یا کینیڈا کہیں بھی میرے لئے ضرور کچھ نہ کچھ لاتے۔ سب سے بڑا سفر جس میں میں حضورؐ کے ساتھ گیا وہ تھا جب ہم یہاں سے ہالینڈ گئے تھے۔ وہاں سے جرمنی پھر سویٹزر لینڈ پھر واپس جرمنی اور پھر وہاں سے ناروے اور ڈنمارک گئے تھے۔ میرا خیال ہے کہ 1987ء یا 1988ء میں تھا۔

1990ء میں حضورؐ نے مجھے اپنے پاس بلایا اور کہا کہ دیکھو اب اور بھی بہت لوگ ٹرینڈ ہو گئے ہیں۔ اس لئے اب تم اپنا کام شروع کرو۔ تو میں نے کہا کہ حضورؐ میں وقف زندگی کرتا ہوں۔ حضورؐ نے فرمایا: نہیں، مجھے پتہ ہے کہ تم وقف کرنے کے بغیر بھی زیادہ وقت دو گے، تمہارے بیوی بچوں کا بھی حق ہے، اب تم کوئی کام شروع کرو۔ اس سے پہلے حضورؐ نے میری والدہ کو خط لکھا تھا کہ فلی

اس قبوہ کی Recipe یوں ہے کہ اس میں Long green tea جو کہ کشمیر سے آتی ہے پڑتی ہے اس کی دو یا تین پیتاں اور تین چار الپچی بغیر چھلکے کے کیونکہ چھلکا گلے کو خراب کرتا ہے اور شہد۔ سب سے پہلے تھر موس کو گرم کر کے اس میں چائے کی چٹی اور الپچی ڈال دیں۔ پھر اس میں دو تین کپ اُبلتا ہوا پانی ڈال دیں اور کچھ دیر رہنے دیں۔ پھر جب پیش کرنے لگیں تو اوپر سے شہد ڈال دیں۔ کوئی بھی خالص شہد ڈال سکتے ہیں۔ ویسے حضورؐ کے لئے شہد پشاور سے آتا تھا۔ جرمنی سے بھی آتا تھا۔ ایک دفعہ کالا شہد آ گیا تھا جس میں ڈالوہ چیز کالی ہو جاتی تھی۔ پھر یہ کہ حضورؐ سیشل چائے پیتے تھے۔ پھر جب ہم سپین گئے تو سفر کے دوران کہیں سے اچھی چائے نہیں ملی۔ حضورؐ جب بھی چائے پیتے تو کہتے تھے کہ چائے کا مزہ نہیں آیا پھر قرطبہ میں قیام کے دوران میں خود ہوٹل کے کچن میں گیا اور حضورؐ کے لئے چائے بنا کر لایا۔ حضورؐ نے چائے بہت پسند فرمائی اور خوش ہو کر مجھے دس پاؤنڈ انعام میں دیئے۔ وہ ابھی بھی میرے پاس رکھے ہوئے ہیں۔

حضورؐ نے لندن آنے کے بعد پہلے گیٹ ہاؤس نمبر 41 خرید اٹھا اور پھر اسلام آباد خرید اٹھا۔ جب حضورؐ نے اسلام آباد خرید اٹھا تو حضورؐ نے سارے اسلام آباد کا چکر لگایا اور بڑی خوشی کا اظہار فرمایا تھا۔ اور فرمایا تھا کہ یہ جگہ ہمارے جلسے اور دوسرے کاموں کے لئے کافی ہوگی۔





حضرت خلیفۃ المسیح الثالثؒ کی بیگم صاحبہ سٹیج کے پیچھے کار میں بیٹھ کر قبوہ بناتی تھیں اور ہم وہاں سے لے کر آتے اور حضورؐ کی خدمت میں پیش کرتے تھے۔ پھر جب میں قائد ضلع لاہور تھا تو تب بھی مجھے حضرت خلیفۃ المسیح الثالثؒ کو (جب وہ پہلی دفعہ ربوہ سے لاہور آئے تو) تقریر کے دوران قبوہ پیش کرنے کا موقع ملا۔ لندن میں جب حضرت خلیفۃ المسیح الرابعؒ کی پہلی تقریر ہوئی تو محترم ہدایت اللہ بنگوی صاحب نے قبوہ بنایا تو کبھی قبوہ گاڑھا ہوتا تھا، کبھی ہلکا ہوتا تھا۔ پھر حضرت بیگم صاحبہ کی نگرانی میں لجنہ نے اوپر قبوہ بنانا شروع کیا مگر وہ بھی نیچے پہنچنے پہنچنے کبھی ٹھنڈا ہو جاتا تھا تو کبھی ٹھیک نہیں بنتا تھا۔ پھر میں نے حضرت بیگم صاحبہ سے کہا کہ اگر آپ کی اجازت ہو تو میں نیچے قبوہ بنا دیا کروں۔ تو انہوں نے فرمایا کہ ہاں یہ تو بہت اچھا کام ہو گا۔ لیکن ایک بات کا خیال رکھنا کہ برتن تو دھل جاتے ہیں مگر شہد نہیں دھل سکتا۔ اُن کا مطلب یہ تھا کہ خیال رکھنا کہ دشمن کوئی چیز نہ ملانے پائے۔ احتیاط کرنا، تم لے تو رہے ہو یہ کام مگر بہت بڑی ذمہ داری۔ تو یہ نصیحت تھی آپ کی جس کا میں نے ہمیشہ خیال رکھا۔ کہیں جانا ہوتا تھا تو میں باقی سامان تو چھوڑ دیتا تھا مگر شہد اپنے ساتھ لے جاتا تھا۔ ہمیشہ اپنی جیب میں ہی رکھتا تھا۔ ویسے بھی شہد قبوے میں سب سے آخر میں ہی ڈالتے ہیں ورنہ قبوے کا رنگ بھی بدل جاتا ہے اور ٹھنڈا بھی ہو جاتا ہے۔

نے جا کر دیکھا تو فرمایا کہ ہاں یہ جگہ بالکل ٹھیک ہے۔ یہاں پہاڑی بھی ہے اور جمیل بھی ہے، Nature بھی ہے۔ آخر تک پھر حضورؐ وہیں پر سیر کے لئے جاتے رہے۔ جب تک موقع ملا اللہ تعالیٰ کے فضل سے تقریباً روز ہی میں حضورؐ کے ساتھ سیر کے لئے جایا کرتا تھا۔ ۱۹۹۱ء تک میں ہی لیڈ کرتا رہا۔ شاید ہی کبھی ہوا ہو کہ میں حاضر نہ ہو سکا ہوں۔ ایک دفعہ مجھے مسجد پہنچنے میں دیر ہو گئی۔ مسجد فون کیا تو پتا لگا کہ سب واک کے لئے نکل چکے ہیں۔ میں فوراً بھاگا اور سیدھا سیر گاہ پہنچ گیا۔ دیر سے پہنچنے پر حضورؐ نے جو سب سے پہلا سوال مجھ سے پوچھا وہ یہ تھا کہ آپ نے نماز پڑھی ہے؟ حضورؐ کو لگا کہ میں بھاگا آیا ہوں کہیں ایسا تو نہیں ہوا کہ میں نے جلدی میں نماز چھوڑ دی ہو۔ حضورؐ کو یہ بہت خیال ہوتا تھا کہ جو لوگ میرے ساتھ چلتے ہیں یا کام کرتے ہیں وہ نماز کے پابند ہوں۔ اس طرح آپ ہماری جسمانی صحت کے ساتھ ساتھ روحانی صحت کا بھی خیال رکھتے تھے۔

حضورؐ کے خطبات اور تقاریر کے دوران مجھے قبوہ پیش کرنے کا موقع بھی ملتا رہا۔ اس کی کہانی بہت پرانی ہے۔ یہ ربوہ میں حضرت خلیفۃ المسیح الثالثؒ کے زمانہ کی بات ہے جب میں خادم تھا۔ اُس زمانہ میں مکرم صاحبزادہ ڈاکٹر مرزا منور احمد صاحب قبوہ بنا کر حضورؐ کو پیش کیا کرتے تھے۔ جب میری ڈیوٹی سٹیج پر ہوتی تھی تو وہ مجھے کہتے تھے کہ تم ذرا حضورؐ کے سامنے پیالی رکھ دو۔





ہم ائیر پورٹ سے باہر کھڑے تھے۔ جب میں حضور سے ملا تو مجھے بالکل سمجھ نہیں آرہی تھی کہ میں کیا کہوں۔ خوشی کا اظہار کروں یا افسوس کا اظہار کروں۔ میں بہت خوش تھا کہ حضور ہمارے پاس آئے ہیں۔ لیکن جن حالات میں حضور آئے تھے وہ بہت مشکل حالات تھے۔ اور حضور جب کار میں بیٹھ گئے تو اس وقت قریباً پونے بارہ بجے تھے۔ حضور نے گاڑی میں بیٹھے ہی جو پہلا سوال پوچھا وہ تھا کہ ظہر کی نماز کا کیا وقت ہے؟ امام صاحب نے کہا کہ حضور ایک بجے ہے تو حضور نے فرمایا تو پھر ٹھیک ہے ہم ایک بجے تک مسجد پہنچ جائیں گے۔ اس وقت حضور بہت تھکے ہوئے تھے لیکن پہلا کام جو کرنا چاہتے تھے وہ نماز تھی۔ اس کے بعد کچھ دن تو حضور ربوہ اور پاکستان والوں کے لئے بہت پریشان اور بے حد مصروف رہے۔ پھر آہستہ آہستہ اللہ تعالیٰ نے فضل فرمایا اور حالات کچھ ٹھیک ہوئے تو حضور نے سیر کے لئے بھی جانا شروع کر دیا۔

جب سیر کا پروگرام بنایا تو پھر جگہ پسند کرنی تھی سیر کے لئے۔ پہلے ہم دو تین دن Inner Park میں سیر کے لئے گئے مگر حضور نے فرمایا کہ ادھر مزہ نہیں آیا۔ پھر کچھ دن ہم Rohampton Common کی طرف سیر کے لئے جاتے رہے۔ حضور فرمانے لگے کہ یہاں پر گند بہت ہے۔ پھر میں نے Wimbledon Common والی جگہ ڈھونڈی اور حضور کو جا کر بتایا۔ حضور

ہوں فلاح الدین کی طرف یعنی دین کی کامیابی کی طرف اور صباح الدین یعنی دین کی صبح کو اور غلام احمد یعنی اپنے دوستوں کو اپنے پیچھے چھوڑ آیا ہوں۔

حضور کی ہجرت کے حوالے سے سوال کے جواب میں آپ نے بتایا کہ 30 اپریل 1984ء کی صبح چار بجے مجھے مکرم عطاء الحجیب راشد صاحب کا فون آیا کہ فوراً مسجد پہنچ جائیں۔ میں جب وہاں پہنچا تو کہنے لگے کہ مشن ہاؤس کا یہ فلیٹ خالی کرنا ہے (جس میں وہ رہتے تھے)۔ تو ہم نے اُن کا سب سامان اٹھا کر وہاں پہنچایا جہاں وہ اب رہتے ہیں۔ وہاں پر ایک ہی کمرہ خالی تھا، باقی کمروں کو لائبریری بنایا ہوا تھا۔ سارا سامان ہم نے اس کمرہ میں رکھا۔ پھر اگلے دن صبح لجنہ کی چند ممبرات نے مشن ہاؤس میں آکر وہاں صفائی کی اور حضور کے لئے فلیٹ کو صاف کیا۔

حضور کے انگلینڈ تشریف لانے کی اطلاع میرے علاوہ چند لوگوں کو ہی تھی۔ جب تک حضور کا جہاز ملڈل ایسٹ کر اس نہیں کر گیا ہماری جانیں ہوا ہوئی ہوئی تھیں۔ کیونکہ حکومت پاکستان وہاں کے کسی بھی ملک کو کہہ کر جہاز اتر داسکتی تھی۔ جب جہاز ملڈل ایسٹ کو کر اس کر کے یورپ میں داخل ہو گیا تو ہم نے اللہ تعالیٰ کا بہت شکر ادا کیا۔ پھر حضور ہالینڈ میں دو گھنٹے ٹھہرے اور گیارہ بجے انگلینڈ پہنچے۔ جب حضور کو ائیر پورٹ سے لینے کے لئے گئے تو میرے سپرد حضور کو ڈرائیو کر کے لانے کا کام تھا۔





ہی ٹڈھال تھے۔ ایک سوال کے جواب میں آپ نے بتایا کہ انگلینڈ آنے کے کچھ دن بعد میں نے خواب میں دیکھا کہ میں مسجد مبارک میں حضور کی خدمت میں سامنے کے دروازہ سے حاضر ہوا ہوں اور دائیں طرف کے دروازہ سے محترم مرزا غلام احمد صاحب اور میرے بڑے بھائی صباح الدین صاحب داخل ہوئے ہیں لیکن حضور ان کی طرف نہیں گئے بلکہ سیدھا میری طرف آئے ہیں۔ میں نے حضور کو سلام کیا اور حضور نے پوچھا: اچھا کب آئے ہو۔ پھر میں نے حضور کی خدمت میں کچھ تحفے پیش کئے۔ ایک سویٹر تھا جس کو دونوں طرف سے پہن سکتے تھے، ایک چھتری تھی اور ایک سلپیر۔ حضور نے وہ چیزیں لے لیں اور بڑی خوشی کا اظہار کیا۔ پھر جب حضور یہاں تشریف لائے تو ایک بار جب ہم لندن سے Bradford جا رہے تھے تو میں نے یہ خواب حضور کو سنایا۔ میں نے وہ چیزیں پہلے ہی حضور کو بھیج دی تھیں۔ اس کے بدلہ میں حضور نے مجھے ایک گھڑی بھجوائی تھی جو اب تک میرے پاس رکھی ہوئی ہے۔ تو میں نے حضور کو وہ خواب سنایا اور پوچھا کہ اس کا کیا مطلب ہوگا۔ حضور نے فرمایا کہ سلپیر کا مطلب تھا کہ میں سفر کروں گا۔ چھتری کا مطلب تھا کہ بارش والے علاقے کی طرف سفر کروں گا۔ اور سویٹر کا مطلب تھا کہ اللہ تعالیٰ میری حفاظت فرمائے گا۔ فرمایا کہ میں آیا

ہے۔ رات کو جب اس پر سے ٹرک گزرتے تھے تو حکم یہ تھا کہ دس آدمی سڑک کے ایک طرف اور دس دوسری طرف بندوقیں پکڑ کر چکر لگاتے رہیں۔ جب ٹرک کی روشنی آدمیوں پر پڑتی تھی تو وہ سمجھتے تھے کہ مسلح آدمیوں نے پورے ربوہ کو گھیرے میں لے رکھا ہے۔

1982ء میں جب حضرت خلیفہ ثالثؒ کی وفات کی اطلاع ملی تو حضورؒ کے جنازہ کے لئے محترم صاحبزادہ مرزا منور احمد صاحب جو ان دنوں لندن میں میرے پاس ٹھہرے ہوئے تھے، حضرت چودھری محمد ظفر اللہ خان صاحب اور میرے علاوہ بعض اور لوگ بھی اکٹھے ایک ہی جہاز میں گئے تھے۔ جب ہم ربوہ پہنچے تو میرے بھائی صباح الدین احمد صاحب کی بھی وہاں ڈیوٹی لگی ہوئی تھی، وہ مجھے اندر لے گئے اور میں حضرت خلیفہ المسیح الثالثؒ کے جسد اطہر کے پاس دو گھنٹے بیٹھا رہا۔ حضرت مرزا طاہر احمد صاحب کی بھی وہیں پر ڈیوٹی تھی۔ آپ نے تین چار چکر انتظامات دیکھنے کے لئے لگائے۔ وہاں پر میری حضورؒ سے ملاقات ہوئی۔ یہ انتخاب خلافت سے پہلے کی بات ہے۔

مجھے یاد ہے کہ خلیفہ بننے کے بعد دوسرے دن ہی حضورؒ نے اپنی سائیکل پکڑی اور اپنی زمینوں پر چلے گئے جو احمد نگر میں ہیں جو کہ ربوہ سے ساڑھے تین میل کے فاصلے پر ہے۔ آپ کے پیچھے ہی کاریں بھاگیں، باڈی گارڈ بھاگے۔ سب





## محبّتوں اور شفقتوں کا بحر زخار

انٹرویو مکرم خلیفہ فلاح الدین صاحب

(انٹرویو: طارق احمد چوہدری + محمود احمد ملک)

مکرم خلیفہ فلاح الدین صاحب (ابن مکرم خلیفہ صلاح الدین صاحب) کے دادا حضرت ڈاکٹر خلیفہ رشید الدین صاحب چونکہ حضرت مصلح موعودؑ کی حرم محترم حضرت ام ناصرؑ کے والد تھے اس حوالہ سے حضرت خلیفۃ المسیح الرابعؑ سے بھی آپ کی قرابت داری تھی۔ رسالہ ”طارق“ کے لئے انٹرویو دیتے ہوئے مکرم خلیفہ فلاح الدین صاحب نے بتایا کہ:

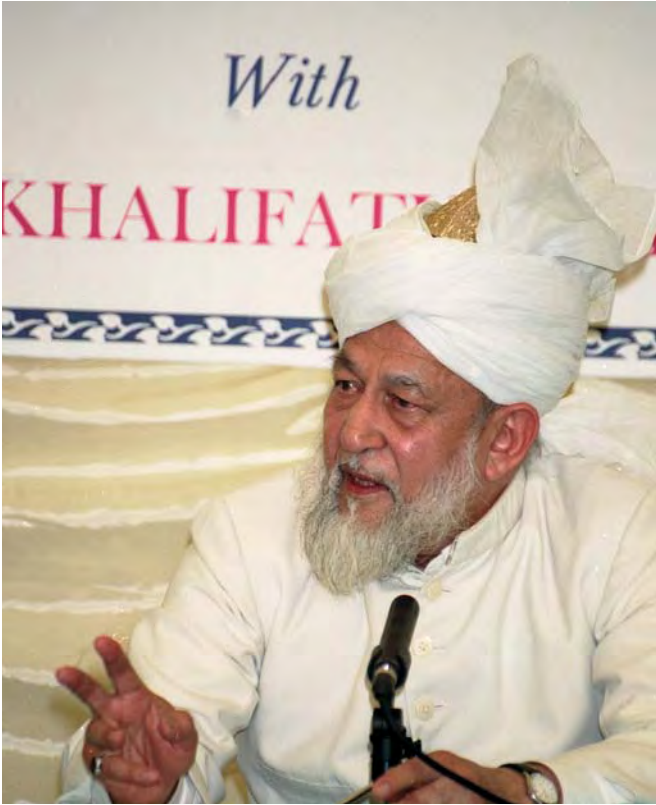
1951ء میں ہم لاہور سے ربوہ منتقل ہو گئے جہاں ہمارے والد صاحب نے ایک مکان تعمیر کر لیا۔ اس کے بعد میری حضرت مرزا طاہر احمد صاحبؒ سے اکثر ملاقات رہنے لگی۔ ہم ایک دوسرے کے گھر بھی آتے جاتے، دریا اور جھیلوں پر شکار کے لئے بھی اکٹھے جاتے۔ کئی بار میں نے حضورؑ سے کار، بندوق اور کیمرا وغیرہ عاریہ لیا۔ آپ نے کبھی بھی انکار نہیں کیا۔ بہت ہی شفیق انسان تھے۔

1957ء میں جب حضرت مرزا طاہر احمد صاحبؒ خدام الاحمدیہ کے صدر بنے تو اُس وقت میں اپنے محلہ کا زعمیم تھا۔ اس وقت بھی مجھے ربوہ میں آپ کے ساتھ کام کرنے کا بہت موقع ملا۔ 1958ء میں جب سیلاب آیا تو آپ نے ایک گروپ بنا کر سیلاب کے علاقے میں بھیجا تو میں اس کا انچارج تھا۔ پھر جب 1965ء میں خلافتِ ثالثہ کا انتخاب ہوا تو اس وقت میں نائب قائد ضلع لاہور تھا۔ اس وقت بھی مجھے آپ کے ساتھ کام کرنے کا موقع ملا۔ حضورؑ بہت شفیق اور بہت اعلیٰ منتظم تھے۔ آپ نے بحیثیت صدر، خدام الاحمدیہ کو بہت چست بنا دیا۔ اُس وقت کا زمانہ خدام الاحمدیہ کا Golden Era تھا۔ جہاں جہاں بھی وقار عمل کی ضرورت ہوتی تھی آپ کی ٹیم تیار ہوتی تھی۔ ربوہ میں حفاظت مرکز کے لئے بھی خاص طور پر بہت کام کیا۔ حفاظت کے لئے آپ نے جو سکیمیں بنائی تھیں ان میں سے ایک کا ذکر کرتا ہوں۔ ربوہ کے اندر سے جو بڑی سڑک گزرتی

میں حضورؑ کو 1947ء سے جانتا ہوں جب میرے والد قادیان میں حفاظت مرکز کے لئے مقیم تھے اور اُن کی ڈیوٹی حضرت مرزا شریف احمد صاحبؒ کے ساتھ لگائی گئی تھی۔ ایک بار جب چند لوگوں کے ساتھ آپ کو قادیان کے قریبی گاؤں میں مقیم مسلمانوں کی حفاظت کے لئے بھجوایا گیا اور یہ ٹیم واپس آئی تو میرے والد اُن میں شامل نہیں تھے۔ میری عمر اُس وقت سات سال تھی۔ لوگوں کا خیال تھا کہ میرے والد کو شہید کر دیا گیا ہے۔ یہ اطلاع جب حضرت مصلح موعودؑ کو دی گئی جو اُن دنوں لاہور میں مقیم تھے تو حضورؑ نے ہمیں بلایا اور بہت شفقت کا سلوک فرمایا لیکن ہمارے والد صاحب کے بارہ میں کوئی بات نہ کی۔ اُسی وقت حضرت صاحبزادہ مرزا طاہر احمد صاحبؒ سے میرا پہلا تعارف ہوا جن کی عمر قریباً اٹھارہ سال تھی۔ بہر حال تین دن کے بعد قادیان سے اطلاع آگئی کہ میرے والد کرفیو کی وجہ سے گاؤں سے واپس نکل نہیں سکے تھے اور کرفیو ختم ہونے کے بعد وہ واپس آ گئے ہیں۔ تب حضورؑ نے ہمیں دوبارہ بلایا اور فرمایا کہ تین دن پہلے یہ اطلاع آئی تھی لیکن چونکہ لاش کسی نے نہیں دیکھی تھی اس لئے اس اطلاع کی تصدیق نہیں ہو سکی تھی اور اسی لئے ہمیں بتایا نہیں گیا تھا لیکن اب چونکہ میرے والد صاحب واپس قادیان آچکے تھے اس لئے ہمیں بتایا گیا کہ سب خیریت ہے۔



تو ہونا ہی تھا، وہ آپ کے والد تھے لیکن حضرت خلیفہ ثالثؑ کے سامنے جو آپ نے ادب احترام اور عقیدت کے جذبات پیش کئے ہیں وہ بہت ہی غیر معمولی تھے۔ جامعہ احمدیہ میں حضرت خلیفہ المسیح الرابعیؑ کے زمانہ طالب علمی کا ذکر کرتے ہوئے محترم میر صاحب نے بیان فرمایا کہ میرا یہ خیال ہے کہ آپ نے Self Studies سے جو فائدہ اٹھایا ہے اساتذہ سے نہیں اٹھایا۔ آپ کی اپنی Knowledge اس طرح کی تھی کہ بعض دفعہ آپ اساتذہ پر بھی چھا جاتے تھے۔ لیکن اساتذہ کا جواب اور احترام تھا وہ بہت کرتے تھے۔ ان کی قدر کرتے تھے۔ آپ کا جو علم تھا یا وہ خدا تعالیٰ کی طرف سے محو تھا یا ذاتی مطالعہ کی وجہ سے تھا۔ اس سوال کے جواب میں کہ حضرت خلیفہ المسیح ثانیؑ کے ساتھ حضورؐ کی کس طرح کی Relationship تھی۔ محترم میر صاحب نے فرمایا کہ میرا خیال ہے کہ اس کے متعلق جو آپ نے اپنی کتاب میں لکھا ہے وہی کافی ہے۔ حضرت مصلح موعودؑ کا ایک خاص مقام تھا جس کو بیان کرنا تقریباً ناممکن ہے۔ اس سوال کے جواب میں کہ جب خلیفہ بننے کے بعد آپ کی حضورؐ سے ملاقات ہوئی ہے تو اس وقت آپ کے کس طرح کے جذبات تھے؟ محترم میر صاحب نے بتایا کہ میری طرف سے عقیدت اور اطاعت اور محبت کے جذبات تھے۔ اور ان کی طرف سے شفقت اور رحمت کے جذبات تھے۔



کا کام بھی کرتے تھے۔ ہو میو پیٹھی کا کام بھی کر رہے ہیں۔ لوگوں سے ملاقاتیں بھی کرتے تھے۔ مہمان نوازی آپ کو بہت پسند تھی۔ جلسہ سالانہ میں میں نے کئی سال آپ کے ساتھ کام کیا ہے۔ لنگر خانہ نمبر دو میں میری آپ کے ساتھ ڈیوٹی ہوتی تھی۔ آپ وہاں پر ناظم ہوتے تھے یا نائب ناظم ہوتے تھے اور میں آپ کے ساتھ ہوتا تھا۔ غیر معمولی طور پر محنت کرتے تھے لیکن بشاشت اور ظرافت جو تھی وہ قائم رہتی تھی۔

پھر آپ کی طبیعت میں ایک بہادری اور شجاعت بھی تھی۔ اس کی شاید میں تفصیل نہیں بیان کر سکتا۔ یورپ کے سفر میں ایک مشکل مرحلہ ہمارے لئے پیدا ہوا اس وقت میں نے آپ کی شجاعت دیکھی۔ ڈاکوں کا ایک حملہ ہوا تھا ہمارے سامان پر تو آپ نے نہایت بہادری کے ساتھ ان کا تعاقب کیا۔ وہ ایک سے زیادہ آدمی تھے لیکن آپ کے چہرے پر ذرا بھی خوف نہیں تھا۔ ایک مختلف ماحول میں، اپنے ملک سے بہت دور، ایک ایسے ملک میں جس کی زبان بھی ہمیں نہیں آتی تھی۔ اس کے باوجود آپ کی شجاعت، بہادری اور ہمت کا مجھے قائل ہونا پڑا۔ اس واقعہ کی تفصیلات اب مجھے کچھ بھول چکی ہیں۔ لیکن ہم ایک مختلف جگہ پر تھے اور ایک ایسی کیفیت پیدا ہو گئی تھی کہ ہمیں رات سڑک پر گزارنی پڑی۔ ہم ایسے حالات میں پھنس گئے کہ کسی ہوٹل وغیرہ میں بھی نہیں جاسکتے تھے۔ نہ خیمہ لگا سکتے تھے کہیں ڈور تھے۔ وہاں پر رات کو چوروں نے ہمارا سامان جو موٹر کے پیچھے بندھا ہوا تھا اس کو کاٹنا شروع کیا۔ تو آپ کی اچانک آنکھ کھلی اور آپ نے ایک لمحہ کے بغیر فوراً ان کا تعاقب شروع کیا اور بڑی ہمت کے ساتھ ان کا مقابلہ کیا۔

پھر آپ کو حسن انتظام کی اللہ تعالیٰ کے فضل سے صلاحیت ملی تھی۔ آپ مختلف پہلوؤں پر نظر رکھتے تھے۔ بعض لوگ ایک پہلو پر تو کام کر رہے ہوتے ہیں، محنت کر رہے ہوتے ہیں مگر دوسرے پہلو بھول جاتے ہیں۔ جلسہ سالانہ کے دنوں میں بھی، ویسے بھی میں نے آپ کو دیکھا ہے۔ محنت کے ساتھ باقاعدگی کے ساتھ کام کرنے والے تھے۔ جیسا کہ میں نے پہلے کہا تھا کہ ایک شخصیت کا نقشہ تو انسان اپنے دل میں بٹھا سکتا ہے لیکن اس کو دوسروں تک پہنچانا بڑا مشکل ہے۔ یقیناً اللہ تعالیٰ یہ تو دیکھتا ہی ہے کہ کس میں کیا خوبی ہے۔ اللہ تعالیٰ نے جو مرتبہ اور بلند مقام آپ کو دیا وہ اسی لئے تھا کہ آپ کی سب صلاحیتیں اور استعدادیں اُس کے سامنے تھیں۔

پھر میں نے یہ بھی دیکھا کہ آپ حضرت خلیفہ المسیح الثالثؑ کے سامنے بہت زیادہ ادب اور احترام سے پیش آتے تھے۔ حضرت خلیفہ المسیح الثانیؑ کے سامنے





آپ کو وقف کرتا ہوں۔ اس کا حضرت خلیفۃ المسیح الثانی کی طبیعت پر بہت گہرا اثر ہو اور انہوں نے اپنی شفقت اور محبت کا ہاتھ ہم پر رکھا۔ جب ہم ربوہ آگے تو اس وقت پھر حضرت مرزا طاہر احمد صاحب سے خدام الاحمدیہ میں بھی رابطہ رہتا تھا اور جامعہ احمدیہ میں بھی۔ ان کی طبیعت کے متعلق چند باتیں مختصر آئیں عرض کر دیتا ہوں۔

ایک سفر تھا۔ لیکن اس کے باوجود نماز میں کبھی انہوں نے کوتاہی نہیں کی۔ دوسری بات جس کا میرے ذہن پر بہت اثر ہے وہ آپ کی غیر معمولی ذہانت ہے۔ اللہ تعالیٰ نے آپ کو بہت تیز ذہن دیا تھا۔ جیسے بجلی چمکتی ہے اس طرح اللہ تعالیٰ نے آپ کو ذہن عطا کیا تھا اور غیر معمولی بصیرت اور غیر معمولی فراست آپ کو حاصل تھی۔

تیسری بات جو آپ کے متعلق میرے مشاہدہ میں ہے وہ آپ کی ظرافت ہے۔ نہایت سنجیدگی کے ساتھ کام کرتے ہوئے بھی آپ کی ظرافت قائم رہتی تھی۔ مشکل سے مشکل حالات میں بھی، تکلیف دہ حالات میں بھی آپ کی ظرافت کا جو پہلو تھا وہ قائم رہتا تھا۔ آپ کی گفتگو دلچسپ ہوتی تھی۔ اگر ہم لڑکوں کی مجلس میں وہ آئے ہیں تو ساری توجہ آپ کی طرف ہوتی تھی۔ یہ خلافت سے پہلے کی باتیں ہیں خلافت کے بعد تو توجہ کامرکز آپ نے بنا ہی بنا تھا لیکن خلافت سے پہلے بھی آپ گفتگو کامرکز ہو کرتے تھے۔ جس Meeting میں بیٹھے تھے وہ کبھی بور نہیں ہوتی تھی۔ کتنے بھی سنجیدہ معاملات ہوں آپ اس کو عمدگی سے سمجھاتے تھے۔

ایک اور بات جو آپ کے متعلق میں نے مشاہدہ کیا ہے وہ آپ کی غیر معمولی محنت ہے۔ صبح سے شام تک کام کرتے تھے۔ دفتر کا کام بھی ہے۔ زمینوں

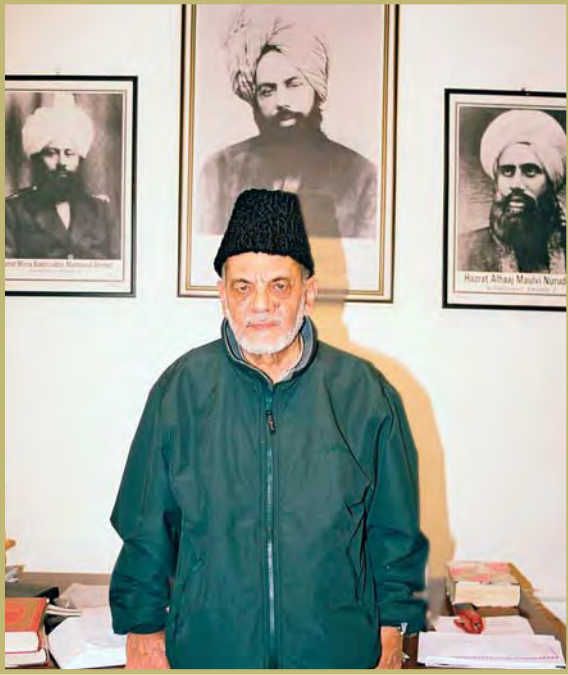
ایک بات جو میں نے حضرت خلیفۃ المسیح الرابعؒ میں دیکھی وہ ان کی نماز باجماعت کی انتہائی پابندی ہے۔ نہایت ذوق و شوق کے ساتھ، نہایت الخاء کے ساتھ نماز باجماعت پڑھتے تھے۔ میں نہیں سمجھتا کہ انہوں نے کبھی نماز چھوڑی ہو یا کبھی سستی کی ہو۔ یہ بات میں پورے یقین کے ساتھ اور علی وجہ البصیرت کہہ سکتا ہوں کہ مسجد میں آکر باجماعت نماز ادا کرنے میں ان کا وصف ایسا شاندار اور عمدہ تھا کہ بہت کم اس کی مثال ہمیں ملتی ہے۔ میں سفر میں بھی ان کے ساتھ رہا ہوں، حضر میں بھی رہا ہوں، مشکل میں بھی رہا ہوں، لیکن نماز باجماعت میں وہ بہت پابند تھے۔ یورپ کے بھی آٹھ ملکوں کے سفر میں نے ان کے ساتھ کئے ہیں۔ خیمہ لگا کر ہم رہتے تھے۔ ان دنوں میں بھی نہایت اہتمام کے ساتھ نماز باجماعت پڑھتے تھے۔ ہم دو لوگ ان کے ساتھ تھے اور پوری مصروفیات کے باوجود وہ خود نماز پڑھاتے تھے اور ہم ان کے ساتھ پڑھتے تھے۔ ہائیکنگ کی طرح کا



# ایک غیر معمولی شخصیت کی یاد میں

انٹرویو محترم سید میر محمود احمد ناصر صاحب

(انٹرویو: طارق احمد چوہدری + محمود احمد ملک)



رسالہ "طارق" کے نمائندگان نے محترم سید محمود احمد ناصر صاحب پرنسپل جامعہ احمدیہ ربوہ سے سیدنا حضرت خلیفۃ المسیح الرابعی کی یادوں کے حوالہ سے ایک ملاقات کی تھی۔ محترم میر صاحب کا بیان ذیل میں پیش کیا جا رہا ہے۔ آپ نے بیان فرمایا:

سال کے تھے اور میں پانچ سال کا۔ آپ کے ساتھ ہم کھیلتے تھے، باتیں ہوتی تھیں۔ پانچ چھ سال کے بچے آپس میں الجھ بھی پڑتے ہیں لڑ بھی پڑتے ہیں لیکن مجھے ان چھ ماہ میں ایک دفعہ بھی یاد نہیں کہ ہمارے درمیان کوئی تلخی پیدا ہوئی ہو یا کوئی لڑائی یا جھگڑا ہوا ہو۔ اس کے بعد پھر ہم اپنے گھر چلے گئے۔ پھر ملنا جلنا تو قادیان میں ہوتا رہتا تھا۔ ربوہ میں آکر یہ تعلق پھر بہت بڑھ گیا۔ میں خدام الاحمدیہ کا پہلا قائد بنا۔ وہ پھر میرے آنے کے بعد ربوہ کے دوسرے قائد بنے۔ خدام الاحمدیہ میں بھی ان سے بڑا گہرا تعلق قائم ہوا۔ اور جامعہ میں وہ داخل ہو گئے میں پہلے سے داخل تھا وہاں بھی بڑا گہرا اور قریبی تعلق تھا۔

اپنے وقف کا ذکر کرتے ہوئے محترم میر صاحب نے فرمایا کہ جب میں وقف ہوا ہوں اس وقت میری عمر کوئی 13 یا 14 سال تھی۔ 17 مارچ 1944 کو میں وقف ہوا ہوں۔ جب میرے والد حضرت میر محمد اسحاق صاحب کی وفات ہوئی۔ ہمارے گھر پہ ہی حضرت مصلح موعودؑ اس وقت موجود تھے۔ انہوں نے مغرب کی نماز پڑھائی اور وہاں ایک تقریر کی کہ میر محمد اسحاق صاحب کی وفات کی وجہ سے بہت خلاء پیدا ہوا ہے اور ہمیں آدمیوں کی ضرورت ہے۔ اس وقت میری چھوٹی سی عمر تھی اور ایک بہت سادہ سا لڑکا تھا میں۔ لیکن اس وقت اللہ تعالیٰ نے یہ سعادت عطا کی مجھے اپنے فضل سے کہ میں نے کھڑے ہو کر کہا کہ حضور! میں اپنے

میرا نام سید محمود احمد ناصر ہے اور میں حضرت ام المؤمنینؑ کے بھائی حضرت میر محمد اسحاق صاحبؑ کا بیٹا ہوں۔ حضرت مصلح موعودؑ کی دامادگی کا شرف بھی مجھے حاصل ہے۔ میرا حضرت خلیفۃ المسیح الرابعیؑ کے ساتھ بڑا گہرا تعلق محبت کا تھا اور ان کی سیرت کو بڑی قریب سے مجھے دیکھنے کے مواقع ملتے رہے ہیں۔ ان کی سیرت کا جو میری طبیعت پر اثر ہے اس کو بیان کرنا تو تقریباً ناممکن ہے۔ کسی عظیم شخص کی شخصیت کو جو انسان محسوس کرتا ہے۔ دوسروں تک اس کا صحیح نقشہ نہیں کھینچ سکتا۔ میری عمر پانچ سال کی تھی تو ان کی عمر چھ سال کی تھی جب مجھے آپ سے تعارف کا موقع ملا۔ وہ اس طرح ہوا کہ ہم دارالعلوم قادیان میں رہتے تھے۔ جس مکان میں ہم رہتے تھے وہ میرے چچا حضرت میر محمد اسماعیل صاحبؑ کا تھا۔ جب وہ ریٹائرڈ ہو کر آئے تو ہماری کونٹھی ان دنوں دارالانوار قادیان میں بن رہی تھی۔ حضرت اماں جانؑ خود اپنی نگرانی میں بنوا رہی تھیں مگر اس کے بننے میں کچھ تاخیر تھی چھ ماہ کا کام ابھی باقی تھا۔ اس دوران حضرت مصلح موعودؑ کی شفقت کی وجہ سے ان کے گھر میں ہمارا قیام ہوا۔ حضور کے جس گھر میں چھ ماہ کے لئے ہماری رہائش ہوئی وہ گھر حضرت ام طاہرہؑ کا گھر تھا۔ جب ہم وہاں گئے تو انہوں نے اپنی رہائش اوپر کے حصہ میں کر لی جہاں حضرت مصلح موعودؑ رہا کرتے تھے۔ اور نچلا حصہ ہمارے لئے خالی کر دیا۔ اور وہاں حضرت مرزا طاہر احمد جو اس وقت چھ



سیدنا بلال فنڈ کا قیام، تحریک وقف نو کا اعلان، نصرت جہاں تنظیم نو، مسجد بیت الرحمن واشنگٹن کے لئے چندہ، افریقہ و ہندوستان کے لئے 5 کروڑ کی تحریک، کفالت یتیمی کی تحریک، خدمت خلق کی عالمی تنظیم کا اعلان، قطب شمالی کی پہلی مسجد کے لئے مالی تحریک، مسجد بیت الفتوح انگلستان کے لئے پانچ ملین پاؤنڈ کی تحریک، مشرقی یورپ میں جماعتی ضروریات کے لئے 15 لاکھ ڈالر کی تحریک، ”سرخ کتاب“ رکھنے کی تحریک، تبلیغ کی مسجد کے لئے مالی امداد، تعمیر مساجد کا منصوبہ، مسجد بیت الفتوح کیلئے مزید 5 ملین پاؤنڈ کی تحریک، مریم شادی فنڈ کا قیام۔

حضور نے پاکستان کے شری پسند ملاؤں اور ظالم صدر ضیاء الحق کو بار بار متنبہ کرنے کے بعد 10 جون 1988ء کو مباہلہ کا چیلنج دیا۔ اس کے بعد اللہ تعالیٰ نے اپنے فضل سے بہت جلد ملاؤں کی دروغ گوئی کو طشت از بام کر دیا چنانچہ جولائی میں ملائسم قریشی از خود برآمد ہو گیا جس کے قتل کا مقدمہ حضور کے خلاف قائم کیا گیا تھا۔ 17 اگست کو ضیاء الحق کی ہلاکت کے ساتھ مباہلہ کا نشان عظیم الشان طور پر ایک بار پھر پورا ہوا۔

حضور کے دور میں پاکستان میں سینکڑوں معصوم احمدیوں کو قید و بند کی صعوبتوں سے گزرنا پڑا اور ہزاروں مقدمات احمدیوں کے خلاف قائم کئے گئے۔ ان مقدمات کی گُل تعداد 3291 ہے جن میں سے سولہ صرف حضور پر ہوئے۔

خلافت رابعہ کے عہد میں جن احمدیوں کو جان کی قربانی پیش کرنے کی سعادت حاصل ہوئی ان کی تعداد 79 ہے۔

حضور نے اپنا آخری پیغام بیماری کے دوران 9 نومبر 2002ء کو جاری فرمایا۔

اپنے دور کی آخری مستقل مالی تحریک مریم شادی فنڈ کو جاری کرنے کے سلسلہ میں فروری 2003ء میں فرمائی

آخری تحریک عراق کے مظلوم عوام کے لئے 4 اپریل 2003ء کو خطبہ جمعہ میں فرمائی۔

18 اپریل 2003ء کو آخری خطبہ جمعہ ارشاد فرمایا۔

18 اپریل 2003ء کی شام آخری مجلس عرفان میں شمولیت فرمائی۔

آخری نماز بیت الفضل لندن میں 18 اپریل 2003ء کو نماز عشاء پڑھائی۔

19 اپریل 2003ء کی صبح آپ کی مطمئن روح اپنے رب کے حضور حاضر ہو گئی۔ انا للہ و انا الیہ راجعون۔

23 اپریل 2003ء کی شام آپ کی نماز جنازہ سیدنا امیر المومنین حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بصرہ العزیز نے اسلام آباد (یو کے) میں پڑھائی جس کے بعد اسلام آباد میں ہی تدفین عمل میں آئی۔







تک "پر تبصرہ، وصال ابن مریم، اہل آسٹریلیا سے خطاب، مجالس عرفان 1983-84ء کراچی، سلمان رشدی کی کتاب پر محققانہ تبصرہ، خلیج کا بحران اور نظام جہان نو، Islam's Response to Contemporary Issues، ذوق عبادات اور آداب دعا، Christianity A Journey، From Facts to Fictions، زہق الباطل، Absolute Justice، کلام طاہر، Revelation, Rationality Knowledge & Truth، قرآن کریم کا اردو ترجمہ (مع حواشی کل صفحات 1315، طبع اول لندن جولائی 2000ء، پاکستانی ایڈیشن 2003ء)

اس کے علاوہ حضور کے بیسیوں خطبات اور تقاریر شائع ہو چکے ہیں اور متعدد کے کئی زبانوں میں تراجم بھی شائع ہو چکے ہیں۔

= حضور نے اپنے دور خلافت میں متعدد تحریکات فرمائیں۔ بعض تحریکات خصوصی دعاؤں کرنے کی طرف توجہ دلانے کے لئے تھیں اور بعض اخلاقی اور روحانی ترقی کیلئے کی گئیں۔ بعض کا تعلق خدمت خلق سے روشن پہلوؤں سے تھا۔ ان تحریکات میں درج ذیل اہم تحریکات بھی شامل ہیں: بیوت الحمد سکیم، وقف بعد ریٹائرمنٹ کی تحریک، تحریک جدید دفتر اول و دوم کو تاقیامت جاری رکھنے کی تحریک، تحریک جدید دفتر چہارم کا آغاز، وقف جدید کو عالمگیر کرنے کا اعلان،

= دنیا بھر میں مختلف ممالک کی یونیورسٹیوں میں اور دانشوروں کے اجلاسات سے حضور انور نے متعدد خطابات فرمائے۔ جن میں سے چند ایک یہ ہیں: 31/ اگست 83ء: سوئٹزر لینڈ میں بعنوان انسانیت کا مستقبل + 5 اکتوبر 83ء: آسٹریلیا میں بعنوان اسلام کی امتیازی خصوصیات + 4 جون 87ء: سوئٹزر لینڈ میں بعنوان: سچائی، علم، عقل اور الہام۔ بعد ازاں یہی مضمون حضور کی عظیم الشان کتاب "Revelation, Rationality, Knowledge & Truth" کی بنیاد بنا + 9 ستمبر 88ء: تنزانیہ کی دارالسلام یونیورسٹی سے خطاب + 19 ستمبر 88ء: مارشس میں یونیورسٹی میں لیکچر + 17 مئی 89ء: سوئٹزر لینڈ کی ایک یونیورسٹی میں لیکچر + 24 فروری 90ء: برطانیہ میں خطاب بعنوان دین موجود الوقت مسائل کا کیا حل پیش کرتا ہے + 12 مارچ 90ء: سپین کی اشبیلیہ یونیورسٹی میں خطاب بعنوان: دین کی بنیادی تعلیمات کا فلسفہ + 24 جون 2000ء کو ایک یونیورسٹی میں خطاب + 29 جون 2000ء کو جکارتہ (انڈونیشیا) کے ایک ہوٹل میں خطاب + 6 جولائی 2000ء کو جکارتہ میں ہو میو پیٹھی کے موضوع پر خطاب۔

= سیدنا حضرت خلیفۃ المسیح الرابعی کی بیس مطبوعات یہ ہیں: مذہب کے نام پر خون، ورزش کے زینے، احمدیت نے دنیا کو کیا دیا؟، آیت خاتم النبیین کا مفہوم اور جماعت احمدیہ کا مسلک، سوانح فضل عمر اول، دوم، رسالہ "ربوہ سے تل ایبیب

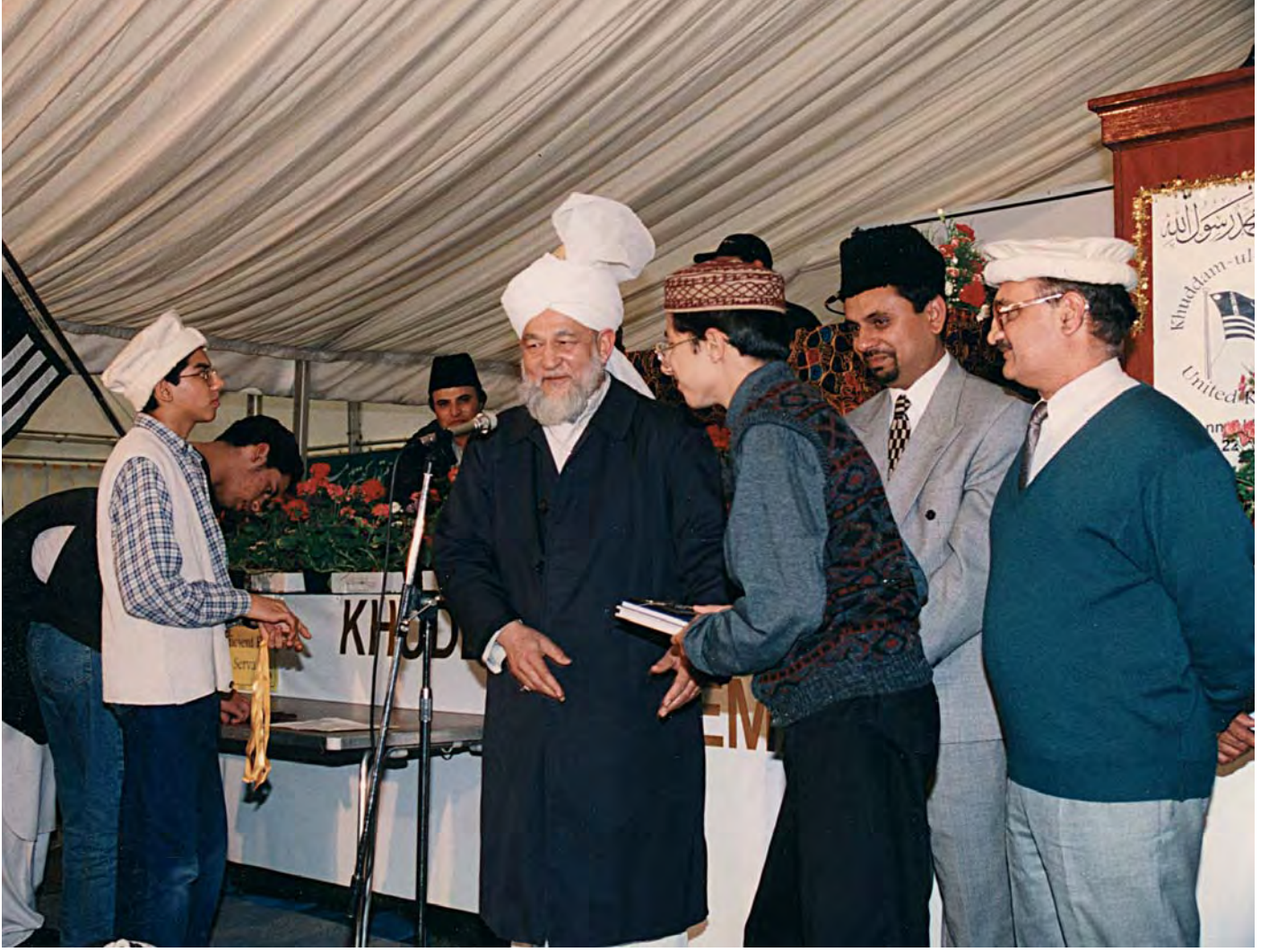




شروع کر دیا۔ کیم اپریل 1996ء سے ایم ٹی اے کی 24 گھنٹے کی نشریات کا آغاز ہوا۔  
 21 جون 1996ء کو حضور کے سفر کینیڈا کے موقع پر دو طرفہ رابطوں کا آغاز  
 ہوا۔ 7 جولائی 1996ء: گلوبل بیم کے ذریعہ ایم ٹی اے کی نشریات جاری ہوئیں۔  
 1999ء میں ایم ٹی اے کی ڈیجیٹل نشریات کا آغاز ہوا۔  
 = ایم ٹی اے کی باقاعدہ نشریات شروع ہونے بعد حضور کے جو پروگرام  
 ریکارڈ ہوئے۔ ان میں خطبات جمعہ، مجالس عرفان اور جلسہ سالانہ واجتماعات کے  
 موقع پر ارشاد فرمائے ہوئے سینکڑوں خطبات کے علاوہ باقاعدہ سٹوڈیو میں ریکارڈ  
 کئے جانے والے سینکڑوں پروگرام شامل تھے جن میں سے ہر ایک کا دورانیہ ایک  
 گھنٹہ کا ہے۔ سٹوڈیو میں ریکارڈڈ پروگراموں میں:  
 انگریزی دان دوستوں سے ملاقات..... 150 پروگرام، اردو ملاقات..... 160،  
 ہومیو پیتھی کلاس..... 198، ترجمہ القرآن کلاس..... 305،  
 لقاء مع العرب..... 472، اردو کلاس..... 460، بچوں کی کلاس..... 300،  
 فریج ملاقات..... 209، بنگلہ ملاقات..... 128، جرمن ملاقات..... 130،  
 لجنہ سے ملاقات..... 130، اطفال سے ملاقات..... 45،  
 اعتراضات کے جواب..... 37۔  
 میزان..... 2724 پروگرام

برا عظیم یورپ میں دیکھا اور سنا گیا۔  
 = 3 اپریل 1992ء کو حضرت سیدہ آصفہ بیگم صاحبہ کی وفات پر نماز  
 جنازہ براہ راست اسلام آباد تلفورڈ سے نشر کی گئی۔ اپریل 1992ء میں حضور کا  
 پہلا خطبہ عید بذریعہ سیٹلائٹ براہ راست نشر کیا گیا۔ اسی سال جلسہ سالانہ  
 انگلستان براہ راست ٹیلی ویژن پر دکھایا گیا۔ 21 اگست 1992ء سے حضور کے  
 خطبات جمعہ سیٹلائٹ کے ذریعہ چار براعظموں میں نشر ہونا شروع ہوئے۔  
 16 اکتوبر 1992ء: کو بیت السلام، ٹورنٹو، کینیڈا کا افتتاح کینیڈا سے براہ راست  
 پہلی مرتبہ تین براعظموں میں نشر کیا گیا۔ دسمبر 1992ء: حضور کے جلسہ سالانہ  
 قیام سے افتتاحی اور اختتامی خطاب براہ راست نشر کئے گئے۔  
 = 1993ء میں شمالی امریکہ میں سیٹلائٹ کے ذریعہ حضور کے خطبات کی  
 باقاعدہ ٹرانسمیشن کا آغاز ہوا۔  
 = دسمبر 1993ء میں جلسہ سالانہ قادیان کے لئے حضور نے ماریشس سے  
 اپنے خطاب میں ایم ٹی اے کی باقاعدہ نشریات 7 جنوری 1994ء سے شروع  
 ہونے کا اعلان فرمایا۔ اسی سال جماعت احمدیہ امریکہ اور کینیڈا کی مشترکہ کاوشوں  
 سے قائم ہونے والے ار تھ سٹیشن کا قیام عمل میں آیا۔ 1995ء میں انٹرنیٹ پر  
 احمدیہ ویب سائٹ قائم ہوئی اور 1996ء میں اس نے حضور کا خطبہ جمعہ نشر کرنا





ہائر سیکنڈری سکولز، 37 جو نیئر سیکنڈری سکولز، 238 پرائمری سکولز، 58 نرسری سکولز کام کر رہے ہیں۔ کل تعداد 373 ہے۔ گویا کہ حضور کے دور ہجرت میں 199 سکولز کا اضافہ ہوا۔

= سال 86-1985ء میں 7 ممالک، غانا، نائیجیریا، سیرالیون، گیمبیا، لائبیریا، آئیوری کوسٹ اور یوگنڈا میں 24 ہسپتال کام کر رہے تھے۔ ان ممالک میں مزید وسعت کے علاوہ اللہ کے فضل سے درج ذیل ممالک میں بھی ہسپتالوں کا اضافہ ہوا ہے۔ بورکینا فاسو، بینن، کنگو، کینیا اور تنزانیہ۔ اور یوں اس وقت افریقہ کے 12 ممالک میں احمدیہ کلینکس اور ہسپتالوں کی تعداد 32 ہو چکی ہے۔

= دور خلافت رابعہ میں جن زبانوں میں معیاری تراجم کروانے اور ان کی نہایت دید زیب اور اعلیٰ معیار کی طباعت کا اہتمام فرمایا ان تراجم کی کل تعداد 57 ہو چکی ہے۔ نیز دنیا کی کل 117 زبانوں میں مختلف مضامین پر مشتمل منتخب آیات کے تراجم بھی شائع ہو چکے ہیں۔

### MTA

= 24 مارچ 1989ء: احمدیت کی دوسری صدی کا پہلا خطبہ مارشس جرمی میں ہڈریہ ٹیلی فون براہ راست سنایا گیا۔ اس کے بعد ان ممالک میں بتدریج اضافہ ہوتا گیا۔ 31 جنوری 1992ء کو حضور کا خطبہ پہلی دفعہ مواصلاتی سیارہ کے ذریعہ

فرمایا۔ فرانس میں نمائش ہال کا افتتاح فرمایا۔ سان فرانسکو (امریکہ) مشن ہاؤس کا افتتاح فرمایا۔ گوسٹے مالا اور لاس اینجلس (امریکہ) میں مساجد کا افتتاح فرمایا۔ 1992ء میں مسجد بیت الاسلام ٹورانٹو کینیڈا کا افتتاح فرمایا۔ 1994ء میں مسجد بیت الرحمن واشنگٹن امریکہ اور ارتھ سٹیشن کا افتتاح فرمایا۔ ولیمبرو (امریکہ) میں مسجد کا سنگ بنیاد رکھا۔ شکاگو (امریکہ) میں مسجد بیت الصادق کا افتتاح فرمایا۔ 1995ء میں پاپو نیوا گنی کی مسجد کا ایم ٹی اے کے ذریعہ افتتاح فرمایا۔ 1998ء میں امریکہ میں مسجد بیت البصیر کا افتتاح۔ 1999ء میں برطانیہ میں مسجد بیت الفتوح مورڈن کا سنگ بنیاد رکھا۔ 2000ء میں جرمنی ایک مسجد کا سنگ بنیاد رکھا اور ایک مسجد کا افتتاح فرمایا۔ اس کے علاوہ بھی متعدد ممالک میں عظیم الشان مساجد، مشن ہاؤسز اور دیگر مراکز بھی آپ کے دور خلافت میں قائم ہوئے۔ مثلاً 1992ء میں طوالو میں پہلی مسجد تعمیر ہوئی۔ یکم مارچ 2003ء: یوسنیا میں پہلے مرکز بیت السلام کا قیام عمل میں آیا۔ وغیرہ

= 86-1985 میں غانا، نائیجیریا، سیرالیون، گیمبیا، لائبیریا اور یوگنڈا میں 31 ہائر سیکنڈری سکولز تھے۔ سیکنڈری کے علاوہ پرائمری اور نرسری سکولوں کی مجموعی تعداد 174 تھی۔ حضور کے دور مبارک میں کنگو اور آئیوری کوسٹ میں بھی سکولز کا قیام عمل میں آیا۔ 2003ء میں افریقہ کے 8 ممالک میں 40





29 مارچ تا کیم اپریل 1989ء ہوا۔

= دور خلافت رابعہ میں کئی ممالک نے تربیتی اور تعلیمی پروگراموں کا آغاز کیا۔ اس میں سب سے اہم جلسہ ہائے سالانہ اور مجالس شوریٰ کا بہت سے ممالک میں اجراء تھا۔ اس کے علاوہ کئی ممالک میں ذیلی تنظیموں کے اجتماعات اور مجالس شوریٰ کا بھی آغاز ہوا، خدام و انصار کے یورپین اجتماعات کا آغاز ہوا۔ غانا میں مئی 1983ء پہلے احمدیہ ٹیچرز ٹریننگ کالج کا افتتاح ہوا، برطانیہ میں میرا تھن واک، نیشنل اطفال ریلی، آسٹریلیا میں مصلح موعود ٹیبل ٹینس ٹورنامنٹ، جرمنی میں سر ظفر اللہ ٹیبل ٹینس اور والی بال ٹورنامنٹ، پاکستان میں خدام الاحمدیہ کی سپورٹس ریلی نیز سالانہ علمی ریلی اور صنعتی نمائش کا آغاز ہوا۔ اسی طرح ایسوسی ایشن آف احمدی کمپیوٹر پروفیشنلز کا کونشن ربوہ میں شروع ہوا۔ کئی ممالک میں دعوت اللہ اور بنیاد مذہب کے حوالہ سے دن منائے جانے لگے، جرمنی میں اطفال سپورٹس ریلی، پاکستان میں واقفین نو کا سالانہ اجتماع، پاکستان میں انصار اللہ کی علمی ریلی، بین میں فٹ بال ٹورنامنٹ وغیرہ ان ترقیات کی چند ایک جھلکیاں ہیں۔

= جو نہی حضور انورؑ پاکستان سے ہجرت کر کے لندن تشریف لائے۔ جماعت کی ترقیات کی ایک نمایاں جھلک ان عمارتوں کے ذریعہ ظاہر ہونے لگی جو حضورؑ کی راہنمائی میں خریدی گئیں۔ ان میں سے محض چند ایک درج ذیل ہیں جن

کاسنگ بنیاد یا افتتاح حضور نے فرمایا:

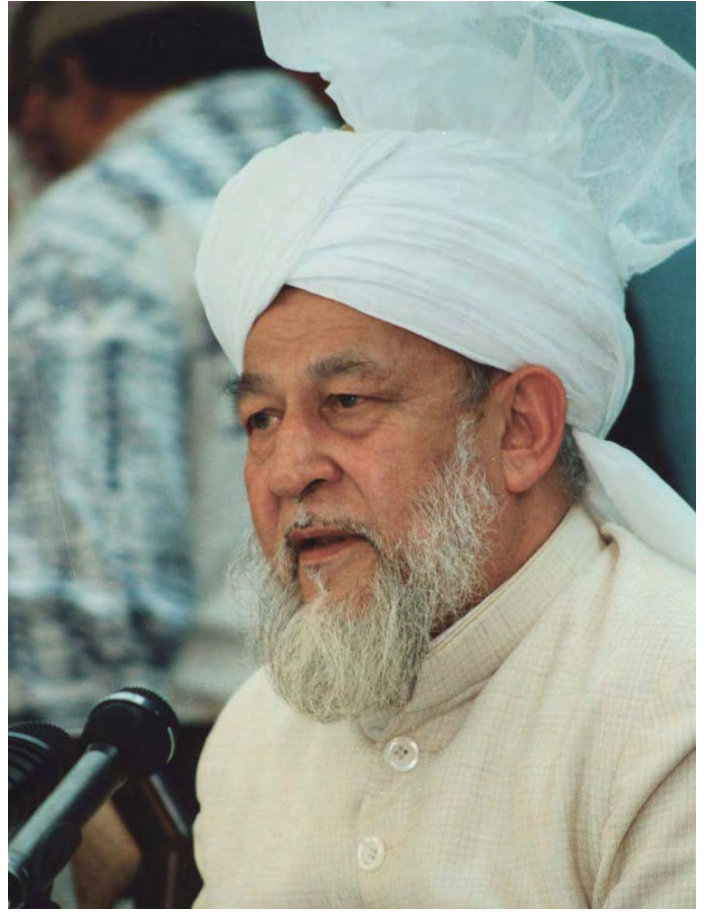
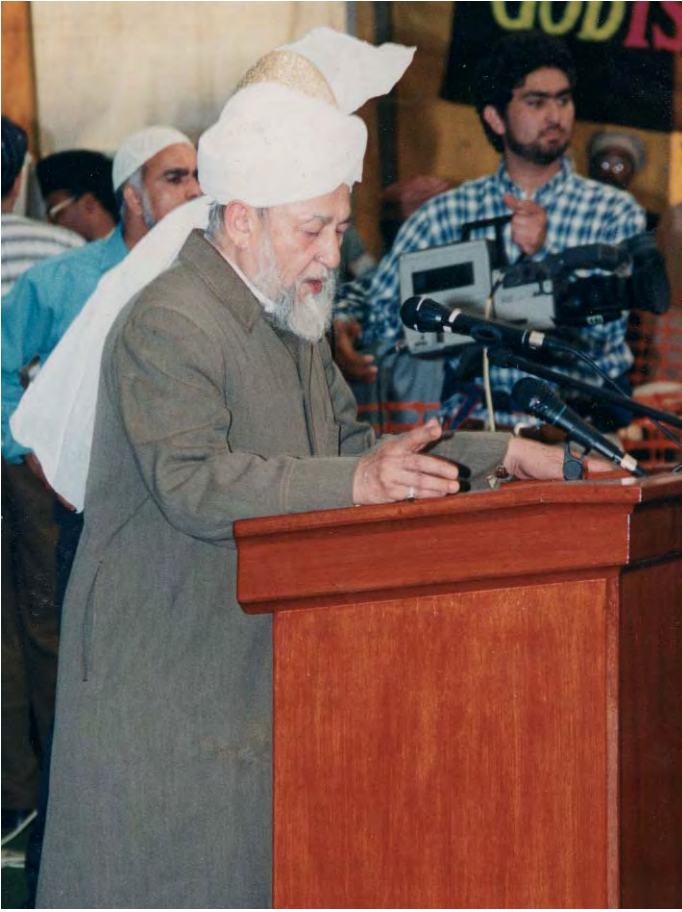
اسلام آباد (یو کے) کی خرید (بعد ازاں یہاں روٹی پلانٹ اور رقیم پریس وغیرہ کا قیام بھی عمل میں آیا)، لندن میں متعدد مکانات خریدے گئے جو گیسٹ ہاؤس اور دیگر جماعتی امور میں استعمال ہو رہے ہیں۔ حضورؑ نے 1985ء میں گلاسگو (سکاٹ لینڈ) کے نئے مشن ہاؤس کا افتتاح فرمایا۔ نیز مسجد بیت النور ن سہٹ ہالینڈ، ٹیلیچیم کے مشن ہاؤس اور مسجد بیت السلام، کولون (جرمنی) کے مشن ہاؤس، ناصر باغ جرمنی اور فرانس کے نئے مرکز کا افتتاح بھی کروایا۔ 1987ء میں مسجد لاس اینجلس امریکہ کا سنگ بنیاد رکھا، مسجد رضوان پورٹ لینڈ امریکہ کا افتتاح ہوا اور مسجد بیت الرحمان واشنگٹن امریکہ کا سنگ بنیاد رکھا۔ 1988ء میں گیمبیا میں دو مساجد کا افتتاح فرمایا نیز ایک مسجد، کلینک اور مشن ہاؤس کا سنگ بنیاد رکھا۔ غانا میں مشن ہاؤس کی نئی عمارت کا افتتاح فرمایا، گلاسگو (سکاٹ لینڈ) میں مسجد کی نئی عمارت کا افتتاح فرمایا، شیانہ (کینیا) میں مسجد کا افتتاح فرمایا نیز مشن ہاؤس اور مدرسہ کا سنگ بنیاد رکھا۔ موروگورو (تنزانیہ) میں ڈپنٹری کا افتتاح فرمایا اور کنسو (تنزانیہ) میں ہسپتال کا سنگ بنیاد رکھا۔ ڈوڈھا (تنزانیہ) کی مسجد بیت الحمید کا افتتاح، New Grove مارشس میں مسجد کا سنگ بنیاد رکھا، ملٹری کوارٹرز (مارشس) میں مسجد کا افتتاح فرمایا۔ 1989ء میں آئر لینڈ مشن ہاؤس کا افتتاح





- چکی تھی اور 2003ء میں حضور کی وفات کے وقت جماعت 175 ملکوں میں مضبوطی سے قدم جما چکی تھی۔
- = حضرت خلیفۃ المسیح الرابع کے دور ہجرت میں نئی جماعتوں کے قیام میں غیر معمولی اور حیرت انگیز اضافہ ہوا۔ لندن آنے کے بعد پہلے سال یعنی 1984-85ء میں 28 نئی جماعتیں قائم ہوئیں اور پھر اگلے سال 1985-86ء میں یہ تعداد 254 ہو گئی۔ ہجرت کے 19 سالوں میں دنیا بھر میں 35358 مقامات پر نئی جماعتیں قائم ہوئیں۔
- = حضرت خلیفۃ المسیح الرابع نے عالمی بیعت کا سلسلہ 1993ء میں شروع فرمایا۔ اور 10 سالوں میں 16 کروڑ 48 لاکھ 75 ہزار 605 نئے افراد جماعت احمدیہ میں شامل ہوئے۔
- = حضور نے اپنے دور خلافت میں متعدد ممالک کے دورے فرمائے۔ سنگاپور، فجی، آسٹریلیا، سری لنکا، کینیا، یوگنڈا، تنزانیہ، مارشس، گوئٹے مالا، جاپان، نیوزی لینڈ، سوڈان، پرنگال اور انڈونیشیا وہ ممالک تھے جن کی سر زمین نے پہلی بار کسی خلیفۃ المسیح کے قدم چومے۔
- = بھارت وہ ملک ہے جہاں 19۴۷ء کی ہجرت کے بعد پہلی بار کسی خلیفہ وقت نے قدم رنجہ فرما کر اسے شرف سعادت بخشا۔
- = جن دیگر ممالک کے حضور نے دورے فرمائے ان میں ناروے، سویڈن، ڈنمارک، جرمنی، آسٹریا، سویٹزر لینڈ، فرانس، لکسمبرگ، ہالینڈ، سپین، انگلستان، کینیڈا، بیلجیم، امریکہ، آئر لینڈ، گیمبیا، سیرالیون، لائبیریا، آئیوری کوسٹ، غانا اور نائیجیریا شامل ہیں۔
- = جماعت احمدیہ کو ہجرت کے 19 سالوں میں مجموعی طور پر 13065 نئی مساجد کو دنیا بھر میں قائم کرنے کی توفیق ملی۔
- = احمدیہ مراکز کی تعداد یورپ میں 1984 میں 8 ممالک میں 16 تھی جو بڑھ کر 18 ممالک میں 148 ہو چکی ہے۔ امریکہ میں یہ تعداد 6 سے بڑھ کر 36 ہو چکی ہے۔ کینیڈا میں 5 مشن ہاؤسز تھے جن میں 5 کا اضافہ ہوا ہے۔ افریقہ میں 84 میں 14 ممالک میں کل تعداد 68 تھی اب 25 ممالک میں یہ تعداد 656 ہو چکی ہے۔
- = احمدیت کی دوسری صدی کا حضور کا پہلا الہام تھا:
- السلام علیکم ورحمة اللہ
- = دوسری صدی کی پہلی بیعت محمد صدق لون صاحب نے 24 مارچ 1989ء بعد نماز جمعہ کی۔ پہلا بچہ آفتاب احمد خان صاحب کا نواسہ تھا۔ پہلا جنازہ 24 مارچ 1989ء کو عبدالسلام خان صاحب کا حضور نے پڑھایا۔ حضور کا پہلا دورہ آئر لینڈ کا





آرڈیننس جاری کیا۔ 27 اپریل کی شام بعد نماز مغرب اور 28 اپریل کو نماز  
عشاء کے بعد مسجد مبارک ربوہ میں حضورؐ نے احباب جماعت سے خطاب فرمایا۔  
29 اپریل کو حضور علی الصبح ربوہ سے کراچی روانہ ہوئے اور 30 اپریل کو پہلے  
ایکسٹریڈم اور پھر لندن پہنچے۔

= 26.25 اگست 1984ء کو جلسہ سالانہ برطانیہ منعقد ہوا جس میں  
حضورؐ نے اختتامی خطاب فرمایا۔ حاضری تین ہزار تھی۔ 1985ء میں حضورؐ کی  
موجودگی کے باعث یہ جلسہ مرکزی رنگ اختیار کر گیا اور حاضری 7 ہزار ہو گئی۔  
= 1991ء میں صد سالہ جلسہ کے موقع پر حضورؐ قادیان تشریف لے  
گئے۔ اس جلسہ کی حاضری 25 ہزار تھی۔ خلافت رابعہ میں قادیان کے پہلے جلسہ  
منعقدہ 1982ء کی کی حاضری 3760 اور آخری جلسہ منعقدہ 2002ء کی حاضری  
50 ہزار تھی۔

= 2002ء میں جلسہ سالانہ برطانیہ حضورؐ کی زندگی کا آخری مرکزی جلسہ  
سالانہ تھا جس میں حضورؐ نے شمولیت فرمائی۔ اس کی حاضری 19,400 تھی۔  
2001ء میں مرکزی جلسہ جرمنی میں منعقد ہوا جس کی حاضری 48190 تھی۔  
= 1982ء میں خلافت رابعہ کے آغاز کے وقت جماعت 80 ممالک میں  
قائم تھی۔ 1984ء میں حضورؐ کی ہجرت کے وقت جماعت 91 ممالک میں قائم ہو

1983ء میں ہونے والے جلسہ سالانہ میں حاضری پونے تین لاکھ تھی۔ یہ حضورؐ  
کا ربوہ میں آخری جلسہ سالانہ تھا۔

= 1983ء میں حضورؐ مشرق بعید کے بعض ممالک کے دورہ پر تشریف  
لے گئے۔ یہ کسی خلیفہ وقت کا ان ممالک کا پہلا دورہ تھا۔ اس کامیاب دورہ کے  
دوران 9 ستمبر 1983ء کو سنگا پور میں احمدیہ مسجد کا سنگ بنیاد رکھا۔  
18 ستمبر 1983ء کو مسجد فضل عمر سواہ، فجی کا رسمی افتتاح فرمایا۔ 25 ستمبر  
1983ء کو لٹوگا۔ فجی میں احمدیہ مسجد کا سنگ بنیاد رکھا۔ 30 ستمبر 1983ء کو مسجد  
بیت الہدیٰ آسٹریلیا کا سنگ بنیاد رکھا۔ 18 اکتوبر 1983ء کو حضورؐ کے دور  
خلافت میں فجی میں پہلا جلسہ سالانہ منعقد ہوا۔

= 11 اپریل 1983ء نوار الضیافت کے جدید بلاک کی بالائی منزل کے  
تعمیری کام کا آغاز۔

= 16 جولائی 1983ء: سرائے محبت ربوہ کی دوسری منزل کا سنگ بنیاد  
= 27 جولائی 1983ء: دفتر لوکل انجمن احمدیہ ربوہ کا افتتاح۔  
= 21 اگست 1983ء: دار لقضاء ربوہ کا سنگ بنیاد۔  
= 15 مارچ 1984ء: گلشن احمد نرسری کا افتتاح۔  
= 26 اپریل 1984ء کو پاکستان کے صدر ضیاء الحق نے امتناع قادیانیت





سرپرست کے طور پر آپ کی تقرری ہوئی۔

= 1980ء میں احمدیہ سٹوڈنٹس ایسوسی ایشن کے سرپرست بھی آپ مقرر ہوئے۔ آپ کی سرپرستی میں تنظیم کو مرکزیت حاصل ہوئی اور اس کا کام بھی وسعت اختیار کر گیا۔

= خلافت ثالث میں آپ ایک لمبا عرصہ نائب افسر جلسہ سالانہ بھی رہے۔  
= جون 1982ء میں حضرت خلیفۃ المسیح الثالثؒ کی آخری بیماری کے سلسلہ میں آپ اسلام آباد (پاکستان) تشریف لے گئے۔

## دورِ خلافت

= 10 جون 1982ء کو بعد نماز ظہر مسجد مبارک ربوہ میں آپ کا انتخاب بطور خلیفۃ المسیح الرابع ہوا۔ پہلے مجلس انتخاب نے بیعت کی اور پھر پہلی عام بیعت ہوئی۔ اس کے بعد حضورؒ نے نماز عصر پڑھائی جس کے بعد بہشتی مقبرہ میں حضرت خلیفۃ المسیح الثالثؒ کی نمازہ جنازہ پڑھائی۔

= 11 جون 1982ء کو مسجد اقصیٰ ربوہ میں حضورؒ نے پہلا خطبہ جمعہ ارشاد فرمایا۔

= 13 جون 1982ء کو حضور کا پہلا تحریری پیغام اخبار الفضل ربوہ میں

شائع ہوا جو اہل فلسطین کے لئے دعا کی تحریک پر مشتمل تھا۔

= 23 جون 1982ء کو رمضان المبارک کے آغاز پر حضورؒ نے مسجد مبارک ربوہ میں سورۃ الفاتحہ سے درس قرآن کریم کا آغاز فرمایا اور رمضان کے اختتام پر آخری تین سورتوں کا درس دیا۔ نیز رمضان کے آخری پانچ روز حدیث نبوی کے دروس بھی ارشاد فرمائے۔

= 28 جولائی تا 12 اکتوبر 1982ء حضورؒ نے پہلا سفر یورپ اختیار فرمایا جس کے دوران حضورؒ نے 5 اگست 1982ء کو اسلونا روے میں بیرون پاکستان پہلی پریس کانفرنس سے خطاب فرمایا، 10 ستمبر 1982ء کو مسجد بشارت سپین کا افتتاح فرمایا، 5 اکتوبر 1982ء کو جنگلگھم مرکز برطانیہ کا افتتاح فرمایا، 7 اکتوبر 1982ء کو کرائیڈن مرکز برطانیہ کا افتتاح فرمایا۔

= 29 اکتوبر 1982ء کو خطبہ جمعہ کے دوران مسجد اقصیٰ میں حضورؒ نے ”بیت الحمد سکیم“ کا اعلان فرمایا۔ یہ خلافت رابعہ کی پہلی مالی تحریک تھی جس کے ذریعہ مسجد بشارت سپین کے افتتاح کے شکرانے کے طور پر غرباء کے گھر تعمیر کرنے کی تحریک فرمائی۔

= 26 تا 28 دسمبر 1982ء کو ربوہ میں منعقد ہونے والے آپ کے دور خلافت کے پہلے جلسہ سالانہ میں 2 لاکھ 20 ہزار افراد نے شرکت کی۔ اگلے سال





- کی مفت ادویہ دینے کا سلسلہ شروع کیا۔ جب تک وقف جدید میں باقاعدہ ڈسپنری قائم نہ ہوئی اس وقت تک دواؤں کے تمام اخراجات حضورؐ خود برداشت فرمایا کرتے تھے۔
- = دسمبر 1960ء کے جلسہ سالانہ پر آپؐ نے اپنی پہلی تقریر فرمائی جس کا عنوان تھا: ”وقف جدید کی اہمیت“۔ اس کے بعد ہر جلسہ سالانہ پر آپؐ نے تقاریر فرمائیں۔
- = 1961ء میں افتاء کمیٹی کے رکن مقرر ہوئے۔
- = 11 فروری 1966ء آپؐ نے ڈھاکہ (بنگلہ دیش) میں مسجد کاسنگ بنیاد رکھا۔ اس اینٹ پر حضرت خلیفۃ المسیح الثالثؒ نے دعا کی تھی۔
- = یکم جنوری 1970ء کو بطور ڈائریکٹر فضل عمر فاؤنڈیشن آپؐ کی تقریر ہوئی۔
- = دسمبر 1970ء میں پاکستان کے عام انتخابات میں زبردست خدمات سرانجام دیں۔
- = دسمبر 1973ء میں حضرت خلیفۃ المسیح الثالثؒ نے صد سالہ جوبلی منصوبہ کا اعلان فرمایا تو آپؐ کو بھی اس کمیٹی کا ایک ممبر مقرر فرمایا۔
- = 1974ء میں حضرت خلیفۃ المسیح الثالثؒ کی قیادت میں پاکستان کی قومی اسمبلی میں شریک ہونے والے وفد کے بھی رکن تھے۔
- = 1975ء میں حضرت خلیفۃ المسیح الثالثؒ نے ”خیل الرحمن مرکزیہ“ کے نام سے گھوڑوں کی پرورش وغیرہ میں رہنمائی کے سلسلہ میں ایک کمیٹی بنائی جس کا صدر آپؐ کو مقرر فرمایا۔
- = یکم جنوری 1979ء کو بطور صدر مجلس انصار اللہ مرکزیہ تقریر ہوئی۔
- = 17 تا 23 جنوری 1980ء: حضرت خلیفۃ المسیح الثالثؒ نے اپنی ربوہ سے عدم موجودگی میں آپؐ کو امیر مقامی مقرر فرمایا۔
- = 1980ء میں حضرت خلیفۃ المسیح الثالثؒ نے آپؐ کو مجلس طلبائے سابق جامعہ احمدیہ کا صدر بھی مقرر فرمایا۔ آپؐ نے 30 مارچ کو اس کے سالانہ اجلاس کی صدارت فرمائی۔
- = 15 تا 17 جولائی 80ء (یکم تا ۳ رمضان المبارک) آپؐ نے مسجد مبارک ربوہ میں پہلی دفعہ درس القرآن ارشاد فرمایا۔
- = 31 اکتوبر 1980ء کو ہونے والے مجلس انصار اللہ مرکزیہ کے سالانہ اجتماع کے پہلے روز آپؐ کی نگرانی میں حضرت خلیفۃ المسیح الثالثؒ کی تقریر کا انگریزی ترجمہ براہ راست 18 سامعین تک پہنچانے کا کامیاب تجربہ کیا گیا۔
- = 1980ء میں احمدیہ آرکیٹیکٹس اینڈ انجینئرز کی ایسوسی ایشن کے





## عظیم الشان وجود..... عظیم الشان سوانح..... ایک طائرانہ نظر

(ناصر پاشا)

سیدنا حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ کی پاکیزہ زندگی کو بنیادی طور پر دو ادوار میں تقسیم کیا جاسکتا ہے یعنی خلافت سے قبل اور خلافت کے منصب پر فائز ہونے کے بعد۔ نہایت اختصار سے ان ادوار کے اہم تاریخی واقعات اور حضورؐ کے کارہائے نمایاں ذیل میں ہدیہ قارئین ہیں:-

### قبل از خلافت

اس وفد کی خدمات پر خوشی کا اظہار فرمایا۔  
 = اپریل 1955ء میں حضرت مصلح موعودؑ کے بغرض علاج کئے جانے والے دوسرے سفر یورپ میں آپؑ بھی حضورؑ کے ساتھ لندن گئے اور حضورؑ کی واپسی پر مزید تعلیم کے لئے وہیں ٹھہر گئے۔ 1956ء میں آپؑ نے آئرلینڈ کا سفر کیا۔ 14 اکتوبر 1957ء کو آپ لندن سے واپس ربوہ تشریف لے آئے۔  
 = 5 دسمبر 1957ء کو حضرت مصلح موعودؑ نے آپ کا نکاح حضرت سیدہ آصفہ بیگم صاحبہ بنت صاحبزادہ مرزار شید احمد صاحب سے پڑھا۔ 9 دسمبر کو شادی کی مبارک تقریب ہوئی اور 11 دسمبر کو دعوت ولیمہ کا انعقاد ہوا۔  
 = دسمبر 1957ء میں جب حضرت مصلح موعودؑ نے تحریک وقف جدید کا اعلان فرمایا۔ اس کے لئے حضور نے جو ارکان نامزد فرمائے اس میں سب سے اوپر آپ کا نام رکھا۔  
 = 12 دسمبر 1958ء کو آپ کو وقف جدید کا ناظم ارشاد مقرر کیا گیا۔  
 = 14 اکتوبر 1959ء کو آپ خدام الاحمدیہ مرکزیہ کی عاملہ میں بطور مہتمم مقامی شامل ہوئے۔ نومبر 60ء تا اکتوبر 66ء: آپ نائب صدر رہے۔ نومبر 63ء تا اکتوبر 66ء: مہتمم صحت جسمانی بھی رہے۔ نومبر 66ء تا نومبر 69ء صدر مجلس کے طور پر خدمات سر انجام دیں۔  
 = دسمبر 1959ء میں فضل عمر ہو میو پیٹھک ریسرچ ایسوسی ایشن کا قیام عمل میں آیا جس کے آپ صدر مقرر ہوئے۔ کچھ عرصہ بعد آپ نے ہو میو پیٹھکی

= 18 دسمبر 1928ء کو سیدنا حضرت مصلح موعود خلیفۃ المسیح الثانی اور حضرت سیدہ مریم بیگم صاحبہ کے ہاں آپ کی ولادت باسعادت قادیان میں ہوئی۔ جہاں ابتدائی تربیت مقدس والدین اور حضرت اقدس مسیح موعودؑ کے بزرگ صحابہؑ کے زیر سایہ ہوئی۔  
 = 5 مارچ 1944ء کو آپ کی والدہ ماجدہ کی لاہور میں وفات ہوئی۔ ان دنوں آپ میٹرک کا امتحان دے رہے تھے۔ 1944ء میں آپ نے تعلیم الاسلام ہائی سکول قادیان سے میٹرک کا امتحان پاس کیا۔ پھر گورنمنٹ کالج لاہور سے ایف ایس سی کا امتحان پاس کیا اور پھر پرائیویٹ طور پر بی اے کا امتحان پاس کیا۔  
 = اگست 1947ء میں تقسیم ہند کے وقت آپ نے قادیان میں آنے والے پناہ گزینوں کی خدمت کی اور حفاظت قادیان میں حصہ لیا۔  
 = 7 دسمبر 1949ء کو آپ نے جامعہ احمدیہ ربوہ میں داخلہ لیا اور 1953ء میں جامعہ احمدیہ سے شہد کی ڈگری حاصل کی۔  
 = 15 اکتوبر 1954ء کو جب آپ مجلس خدام الاحمدیہ ربوہ کے قائد (مہتمم مقامی) تھے تو لاہور میں آنے والے تباہ کن سیلاب کے موقع پر خدام الاحمدیہ کا ایک وفد آپ کی قیادت میں لاہور پہنچا۔ اس وفد نے لاہور کے خدام کے ساتھ مل کر 75 مکان نئے سرے سے تعمیر کئے۔ اہل لاہور اور حضرت مصلح موعودؑ نے



## خدام احمدیت

کلام حَضْرَتِ خَلِيفَةُ الْمَسِيحِ الرَّابِعِ رَحِمَهُ اللهُ تَعَالَى

چمکا پھر آسمانِ مشرق پہ نامِ احمدؑ  
مغرب میں جگمگایا ماہِ تمامِ احمدؑ  
وہم و گماں سے بالا عالی مقامِ احمدؑ  
ہم ہیں غلامِ خاکِ پائے غلامِ احمدؑ  
مُرغانِ دامِ احمدؑ، خدامِ احمدیت

ربوہ میں آجکل ہے جاری نظامِ اپنا  
پر قادیاں رہے گا مرکزِ مدامِ اپنا  
تبلیغِ احمدیت دنیا میں کامِ اپنا  
دائرِ العمل ہے گویا عالمِ تمامِ اپنا  
پوچھو جو نامِ اپنا، خدامِ احمدیت

اٹھو کہ ساعت آئی اور وقت جا رہا ہے  
پسرِ مسیح دیکھو کب سے جگا رہا ہے  
گو دیر بعد آیا از راہِ دُور لیکن  
وہ تیز گام آگے بڑھتا ہی جا رہا ہے  
تم کو بلا رہا ہے، خدامِ احمدیت

ہیں بادہ مست بادہ آشامِ احمدیت  
چلتا ہے دورِ میناؤ جامِ احمدیت  
تشنہ لبوں کی خاطر ہر سمت گھومتے ہیں  
تھامے ہوئے سببوں گلفامِ احمدیت  
خدامِ احمدیت، خدامِ احمدیت

جب دہریت کے دم سے مسموم تھیں فضائیں  
پھوٹی تھیں جا بجا جب الحاد کی وبائیں  
تب آیا اک منادی۔ اور ہر طرف صدا دی  
آؤ کہ ان کی زد سے اسلام کو بچائیں  
زورِ دعا دکھائیں، خدامِ احمدیت

پھر باغِ مصطفیٰ کا دھیان آیا ذوالمنن کو  
سینچا پھر آنسوؤں سے احمدؑ نے اس چمن کو  
آہوں کا تھا بلاوا پھولوں کی انجمن کو  
اور کھینچ لائے نالے مُرغانِ خوش لُحْن کو  
کوٹ آئے پھر وطن کو، خدامِ احمدیت





محبت کی جس کی گواہی ہر وہ شخص دے گا جس کا سر اطاعت سے آپ کے سامنے خم ہوا تو آپ نے اپنے دست شفقت سے اُسے اپنی بے پایاں محبتوں کے حصار میں لے لیا۔ یہ حصار ایسا تھا جس سے نکلنے کا تصور بھی محال تھا۔

کتنا پیارا تھا وہ آقا جس نے کھیل کھیل میں ہم خدام کو وہ مقدس روایات سکھادیں جن سے ہم نا آشنا تھے۔ محبت کے ساتھ ہمارے ہاتھ تھامے اور دنیاوی آلائشوں سے بچاتے ہوئے محبت الہی کی طرف جانے والے راستے پر گامزن کرنے کے لئے قدم قدم پر راہنمائی فرمائی۔ ہماری کمزوریوں کی پردہ پوشی کرتے ہوئے ہمہ وقت ہماری اخلاقی اور روحانی ترقیات کے لئے جدوجہد فرماتے چلے گئے۔ ہم میں سے بہت سے ایسے تھے جو اسلام کی ارفع و اعلیٰ تعلیم کی دیگر ادیان پر فوقیت سمجھ نہ سکتے تھے اور مغربی تہذیب سے مرعوب اور احساس کمتری کا شکار تھے، حضور نے نہ صرف اُن کے خوف کو خود اعتمادی میں تبدیل کیا بلکہ انہیں اسلام کے دفاع میں دلائل سے لیس کر کے کامیاب اور باثمد داعی الی اللہ بنا دیا۔ چنانچہ اس معاشرہ کی چمک دمک کو اپنا سب کچھ سمجھنے والے، حضور کی نیم شبینہ دعاؤں اور قوت قدسیہ کی برکت سے، خدا کے دین کی خاطر اپنے اوقات وقف کرنے والے بن گئے۔ بے مصرف ٹیلی وژن کے پروگرام دیکھ کر وقت برباد کرنے والے ”ایم ٹی اے“ کے لئے رضاکارانہ خدمات پیش کرنے کے لئے بے چین نظر آنے لگے۔

الغرض وہ ایک ایسا پاکیزہ اور قوت قدسیہ کا حامل بابرکت وجود تھا جس نے ہماری بے مصرف زندگیوں کو ہر پہلو سے کامیابی اور کامرانی سے ہمکنار کرنے میں کوئی کسر اٹھانہ رکھی۔ آپ نے اس مقصد کے لئے اپنے ہر آرام اور سکون کو قربان کر دیا اور کبھی اپنی کمزوری صحت کی بھی پرواہ نہیں کی۔ اللہ تعالیٰ حضور کو بہترین جزا عطا فرمائے اور آپ کے نفس مطمئنہ پر ابد الآباد تک بے شمار رحمتیں اور برکتیں نازل فرماتا چلا جائے۔ آپ کے عظیم الشان روحانی منصوبوں کے فیض کو جاری رکھے اور ہمیں خلافت احمدیہ کی غلامی میں ترقیات کی منازل عطا فرماتا چلا جائے۔ آمین

مجلس خدام الاحمدیہ برطانیہ نے کوشش کی ہے کہ اپنے محسن اور محبوب آقا کو خراج عقیدت پیش کرنے کے لئے رسالہ ”طارق“ کا یہ خاص نمبر شائع کرے۔ یہ اشاعت محض اظہار کا ایک ذریعہ ہے وگرنہ آپ کی یاد ایسی تو نہیں ہے جو کبھی اذہان سے محو ہوگی۔ بے شمار لکھاری ان یادوں کو قلمبند کرنے کی کوشش بھی کرنا چاہیں گے لیکن الفاظ اُن کا ساتھ نہ دے پائیں گے اور بہت سے مقرر اپنے زور خطابت کے باوجود اپنے دلی احساسات کو زباں پر لانے پر قادر نہیں ہو سکیں گے۔ تاہم حضور کی یادیں ہماری زندگیوں کا قیمتی سرمایہ ہیں اور اس دعا کے ساتھ یہ خصوصی شمارہ ہدیہ قارئین ہے کہ خدا تعالیٰ ہمیں اُن توقعات پر پورا اترنے والا بنادے جو حضور اپنے خدام سے رکھتے تھے۔ آمین۔ اللہم آمین

مصود احمد ملک

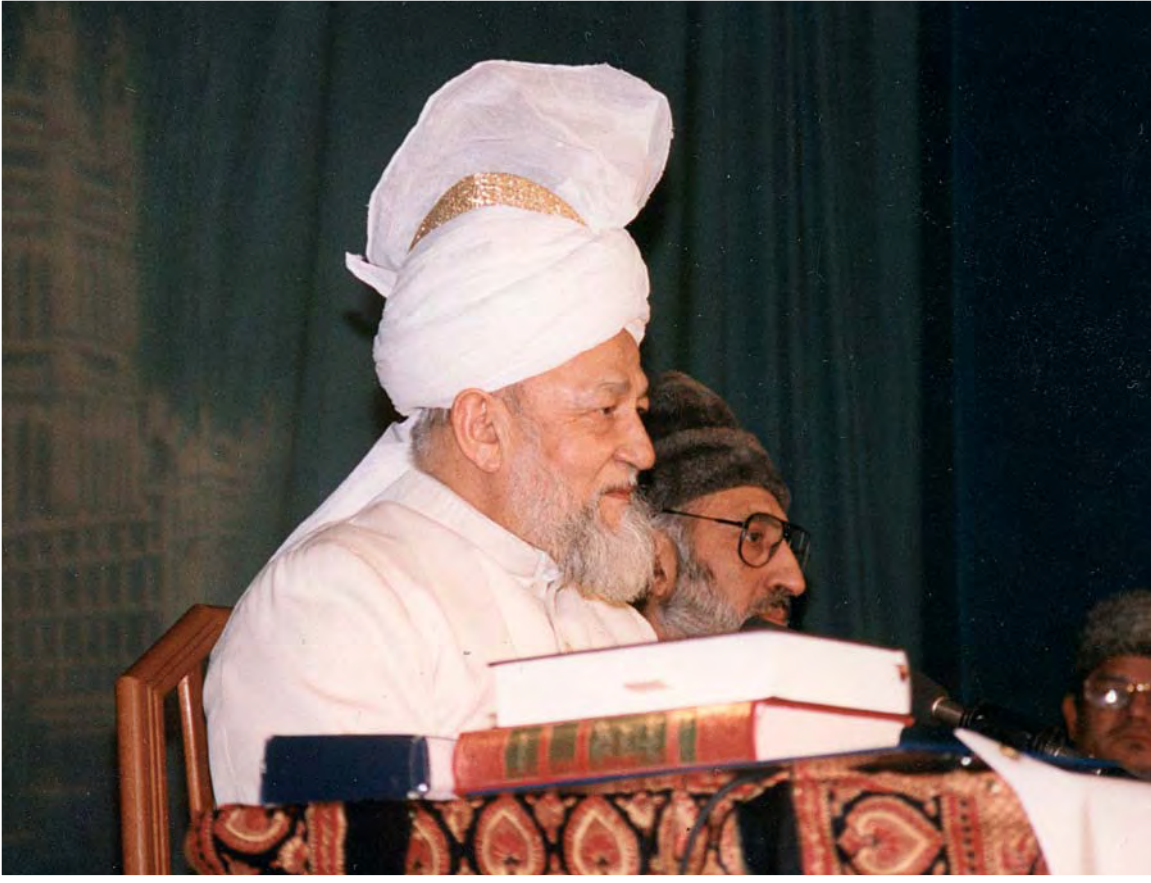
یکم جولائی ۲۰۰۴ء

میں شامل ہونے کے لئے جدوجہد کرنے لگے اور اس طرح ایک خوابیدہ تنظیم میں بسرعت احیاء نو کے آثار نظر آنے لگے۔ پس یہ حقیقت ہے کہ محض حضور اقدسؐ کی تشریف آوری کی برکت سے ہی برطانیہ میں خدام کے اجتماعات اپنی عظیم روایات کے ساتھ اور بھرپور جوش و جذبہ سے منعقد ہونے لگے۔ قطعہ زمین ”اسلام آباد“ کی خرید نے تو مجلس پروگراموں کو ایک نئی وسعت عطا کر دی۔ حضورؐ کی راہنمائی اور نگرانی کے نتیجہ میں نہ صرف برطانیہ کے خدام کی مجلس شوریٰ، نیشنل اطفال ریلی اور دیگر اہم علمی و تربیتی پروگراموں کا اجراء ہوا بلکہ ”میرا تھن واک“، ”سکواش ٹورنامنٹ“، ”کرکٹ ٹورنامنٹ“ اور بہت سے دوسرے ورزشی پروگرام بھی جاری ہوئے جن کا اصل مقصد تربیت اور اصلاح تھا۔ نیز احمدی خدام نے ہاکی کی ایک ٹیم بھی تیار کر لی جس نے بین الاقوامی سطح پر کامیابیاں حاصل کر کے احمدیت کا نام روشن کیا۔ حضورؐ کی شفقت کی انتہا یہ بھی تھی کہ اس ٹیم کو ”مسلم ٹائیگرز احمدیہ“ کا نام رکھنے کی اجازت مرحمت فرمائی تاکہ وہ اس نام کے مخفف یعنی ”ایم ٹی اے“ کے توسط سے حضورؐ سے اپنی محبت کا اظہار کر سکیں۔

اس کے علاوہ حضورؐ کی تشریف آوری کے نتیجہ میں خدام الاحمدیہ کے یورپین اجتماعات کے انعقاد نے برطانیہ کے خدام کو حسن عمل کے کئی نئے انداز سکھائے۔ آپؐ کی قربت نے ہمیں حقیقی اخلاق کے مفہوم سے روشناس کروایا۔ پھر حضورؐ کی راہنمائی میں ترتیب دیئے جانے والے بہت سے پروگرام اپنی سنجیدگی کے باوجود ایسے دلچسپ ہوا کرتے تھے جن میں ہر خادم ذوق و شوق سے حصہ لیتا۔ ”خدام احمدیت“ کا ترانہ جب حضورؐ کی موجودگی میں پیش کیا جاتا اور ”لوائے خدام الاحمدیہ“ حضورؐ کے دست مبارک سے فضا میں لہراتا تو اسلام احمدیت کے لئے ہر قسم کی قربانی دینے کا عزم ایک بار پھر ہر خادم کے دل میں جوش مارنے لگتا۔

اس میں کوئی شک نہیں کہ کسی بھی پروگرام میں خلیفہ وقت کی موجودگی حاضرین کے لئے ایسی روح پرور ہوتی ہے جو غلامان احمدیت کے لئے ناقابل بیان تسکین اور خوشی کے سامان مہیا کرتی ہے۔ چنانچہ خدام کے اجتماعات کی بھی یہی کیفیت ہوا کرتی اور ورزشی مقابلہ جات میں اکثر فائنل میچ حضورؐ کی آمد کے منتظر ہوتے۔ کبڈی اور باسکٹ بال وغیرہ کے نمائشی میچ حضورؐ کی موجودگی میں کروائے جاتے، پیغام رسانی کے نتائج کا اعلان حضورؐ کی موجودگی میں ہوتا اور سارا وقت حضورؐ کے تبسم آمیز برجستہ جملے ہر محفل کو کشت زعفران بنائے رکھتے۔ پروانے اپنی شمع کے گرد جمع رہتے اور تشنہ لب اپنی روحوں کی سیرابی کے لئے ہمہ تن گوش ہوتے۔ حضورؐ کے ساتھ زیادہ سے زیادہ وقت گزارنے کے لئے کبھی مجالس عرفان کا انتظام کیا جاتا اور کبھی باربی کیو کا اہتمام۔ جب بھی کسی پروگرام میں شمولیت کے لئے پیارے آقا کی خدمت اقدس میں درخواست کی گئی، ہمیشہ ہی آپؐ کو خادم سے بڑھ کر اپنے خدام کی بہبود کے لئے کوشاں پایا۔ آپؐ نے اپنی روحانی اولاد سے انتہا درجہ کی





## شفیق و محسن آقا (اور) برطانیہ کے خدام

اداریہ:

محمود احمد ملک

برطانیہ کے خدام کی خوش قسمتی ہے کہ انہیں ایک لمبا عرصہ اپنے نہایت ہی محبوب اور واجب الاطاعت امام کی قربت اور براہ راست آپ کی شفقتیں سمیٹنے کی سعادت نصیب ہوئی۔

امر واقعہ یہ ہے کہ سیدنا حضرت خلیفۃ المسیح الرابعیؒ جب برطانیہ تشریف لائے تھے تو یہاں پر خدام الاحمدیہ کی تنظیم اگرچہ قائم تھی لیکن نہ تو خدام کی تعداد بہت زیادہ تھی اور نہ مجلس کی کارگزاری کچھ ایسی قابل ذکر تھی۔ اکثر خدام کا مسجد سے باقاعدہ رابطہ نہیں تھا اور وہ اس کی ضرورت بھی محسوس نہیں کرتے تھے۔ مجلس خدام الاحمدیہ کے مقاصد اور اس کی روایات سے خدام عموماً ناواقف تھے۔ یہ حضورؐ کی ذات بابرکات ہی تھی جس نے یہاں کے خدام میں ایک نئی روح پھونک دی اور مجلس خدام الاحمدیہ کے کاموں میں ایک انقلاب برپا کر دیا۔ یہ صرف حضورؐ کی قوت قدسیہ ہی تھی کہ برطانیہ کے خدام مسجد فضل لندن کی طرف کھینچے چلے آئے اور اپنے آقا کی محبت کے ایسے اسیر ہوئے کہ قربانیوں کے اعلیٰ معیار پیش کرنے والوں









مجلس خدام الاحمدیہ برطانیہ کے

سیدنا طاہر نسیر

میں شامل مضامین کی

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 نَسَلُهُ وَنَسَلُ عَلٰی بَنَاتِهِ الْعَالَمِیْنَ  
 وَحَقِّ عَلَمِ الْمَسِيْحِ الْمَوْعُوْدِ  
 خَدَاكُمُ عَلٰی ۱۱، ۱۲، ۱۳، ۱۴  
 مَوْلَانَسْرُوْر

8<sup>th</sup> March 2004

Majlis Khuddam-ul-Ahmadiyya UK

السلام علیکم ورحمة الله وبرکاته

I am pleased that Majlis Khuddam-ul-Ahmadiyya UK is publishing a souvenir of the Tariq magazine dedicated to the memory of Hadhrat Khalifatul Masih IV رحمة الله تعالى. The Khuddam in the United Kingdom are in particular fortunate beneficiaries of his participation in their activities and his direct guidance and supervision.

We all have a lot to learn from the loveable and loving personality of Hadhrat Khalifatul Masih IV رحمة الله تعالى. The dynamic progress of the Jama'at achieved during his Khilafat was truly amazing. He had a passion for the progress of Islam.

If we truly loved him, we should always continue to make every sacrifice for the advancement of the mission of the Promised Messiah to assemble which he was wholly committed to enable the entire world to assemble under the banner of the Holy Prophet صلی الله علیه وسلم. May Allah enable us to do that. آمین

والسلام

MIRZA MASROOR AHMAD  
 Khalifatul Masih IV

# خصوصی پیغام

سیدنا حضرت امیر المومنین

## خليفة المسيح الخامس

أيده الله تعالى بنصره العزیز

(انگریزی سے ترجمہ)

۸ مارچ ۲۰۰۴ء

السلام علیکم ورحمة الله وبرکاته

مجھے خوشی ہے کہ مجلس خدام الاحمدیہ برطانیہ کی طرف سے حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ کی یاد میں رسالہ ”طارق“ کا خصوصی شمارہ شائع کیا جا رہا ہے۔ برطانیہ کے خدام خاص طور پر خوش قسمت ہیں کہ مختلف پروگراموں میں آپ کی شرکت اور آپ کی براہ راست راہنمائی اور نگرانی سے استفادہ کرتے رہے ہیں۔ ہم سب کو حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ کی بہت محبوب اور بے حد محبت کرنے والی شخصیت سے بہت کچھ سیکھنا ہے۔ آپ کے دورِ خلافت میں جماعت نے جو عظیم الشان ترقیات حاصل کی ہیں وہ یقیناً بے حد حیران کن ہیں۔ اسلام کی ترقی کے لئے آپ کے دل میں ایک خاص جوش و جذبہ تھا۔

اگر ہم آپ سے محبت کا دعویٰ کرنے میں سچے ہیں تو ہمیں بھی حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی بعثت کے مقاصد کے حصول میں ہر قسم کی قربانیاں دیتے چلے جانا چاہئے۔ اسی مقصد کے لئے حضور کی ساری زندگی صرف ہوئی ہے کہ ساری دنیا کو آنحضرت ﷺ کے جھنڈے تلے اکٹھا کیا جاسکے۔ اللہ تعالیٰ ہمیں اس کی توفیق عطا فرمائے۔ آمین

والسلام

مرزا مسرور احمد  
 خلیفۃ المسیح الخامس



MIRZA MASROOR AHMAD

HEAD OF THE AHMADIYYA COMMUNITY  
 IN ISLAM



طارق

مجلس خدام الاحمدیہ برطانیہ کے زیر اہتمام

اپنے محبوب اور محسن آقا کی یاد میں

سیدنا طاہر نمبر